

THE
CHRISTIAN OBSERVER.

No. 44.]

AUGUST, 1805.

[No. 8. Vol. IV.]

Religious Communications.

For the Christian Observer.

SOME ACCOUNT OF THOMAS FULLER, D. D. WHO DEPARTED THIS LIFE
AUGUST 16, 1661.

THIS eminent person, well known as the author of several writings yet extant, particularly of a Church History of Britain, was born at *Aldwinckle*, in *Northamptonshire*. Of *St. Peter's* parish in that town his father had been minister; a man of a blameless, quiet, but not inactive character; who, though he lived in the midst of a religious contention, yet took no part in the intemperate controversies of the day: his life was devoted to the duties of his pastoral office; and the hours that could be spared from these were given to the education of his son. The subject of this memoir began his course, therefore, under circumstances highly favourable to the formation of the ministerial character: for while he received from the lips of his tutor the instruction which tended to qualify him for the clerical profession, he had constantly before his eyes the example of what a clergyman should be *in word, in conversation, in charity, in spirit, in faith, in purity*.

From an anonymous account of Dr. Fuller, now become very scarce, we learn, that he was entered at *Queen's College, Cambridge*, at the early age of twelve years; and that he successively took the degrees of Bachelor and Master of Arts, at a much earlier period of life than was usual, and with very general commendation. Nor was his rectitude less conspicuous than his talents. Of the former his biographer mentions the following instance. A fellowship in his own college became vacant; but there being already one fellow of the same county, and the statutes of the house not admitting more, Mr. Fuller was by his birth-place rendered ineligible. So much, however, was it the desire of the whole college that he should be

elected, that a dispensation in his favour from the obligation of the statute was proposed, and might have been obtained. But his own consent to the measure could not be obtained. Glad as he would have been of the fellowship, he refused to owe his advancement to so bad a precedent. He felt that to have acted otherwise would have been unjust: it would have been to take that which belonged to another.

After this he removed to *Sidney College*, and while there was chosen Minister of *St. Bennet's* parish in *Cambridge*. His sermons, though but the first fruits of his labours as a minister of the Gospel, drew the attention, not merely of his parishioners, but of numbers of the gownsmen. He had not been long in *Sidney College* before a fellowship belonging to it was offered to him, and, at the same time, a stall in the Cathedral of *Salisbury*. The former not being tenable with the latter, was relinquished by Mr. Fuller. It seems probable from the *Memoirs* which supply the principal facts in this account, that the prebend was connected with some parochial charge in the city or neighbourhood of *Salisbury*, and that the reason which induced Mr. Fuller to prefer the prebend to the fellowship was, that the former afforded him better opportunities than the latter of serving his fellow-creatures in their dearest interests. To turn his back, for such a reason, on the pleasures of an academical life, congenial as they must have been to the taste of a scholar, was no bad omen of his future eminence in that holy function which he had chosen.

This preferment proved introductory to another which was soon after tendered to him, the Rectory of *Broad*

Windsor, in Dorsetshire. Although this offer came recommended by many agreeable circumstances; (it made a considerable addition to his income; the place was at no great distance from the Cathedral in which he held a stall; there was honour, as well as emolument, in the appointment;) yet he did not eagerly grasp at it. He considered the duties incumbent on him who accepted it, and before he gave his answer, seriously enquired into his own fitness for discharging them.

When he had spent some time on this new situation, it was suggested by several of his friends, that there would be a propriety in his taking a higher degree in the university. Resolving to follow this advice, he prepared for a journey to Cambridge to take the degree of Bachelor in Divinity. Among the circumstances related of this journey, it is pleasing to observe the interest which his parishioners took in the concerns of their minister. When they heard that he was going to visit the university, they felt a desire that it might be known in the very place of his education, how much he was valued by his flock. A parish meeting was held previously to his departure, in which it was resolved, that four of the principal inhabitants should wait upon the Rector, and request his permission that they might, in the name of the whole parish, accompany him to Cambridge. Mr. Fuller received the proposal with many thanks for this and other demonstrations of the love of his parishioners towards him. He accepted their kindness, and soon after set out with these four gentlemen for the university.

On his arrival at that seat of learning, he was visited by almost every distinguished character in the university; but none were more forward to do him honour than his former flock, the parishioners of St. Bennet's. Such strong and numerous testimonies of high regard somewhat embarrassed Mr. Fuller, he being a man not very ready at compliments; but they were no small gratification to his four fellow travellers. They were delighted in having a minister whom they saw so valued and beloved, where he had lived before. And to testify their own sense of his worth, were at the expence of treating the numerous

friends of their minister, previously to their departure from Cambridge.

How long he continued at *Broad Windsor* is not mentioned in his life; but it was probably a considerable length of time, as he is said to have completed in that retirement several of the works which he afterwards published; particularly his *Pisgah Sight*, which is reported to be the most exact of all his pieces. Not being able to ascertain the motives that induced him to leave this situation, the event must be left without any observation upon it. Nothing faulty is recorded; and in that case it may be hoped that, at least in his own view, there were satisfactory reasons for his departure. It may here be remarked, however, that for a Christian minister to remove from a situation, especially if it be one in which God has blessed, and is blessing, his labours, is a step which ought not to be lightly taken, and for which there ought to exist more substantial reasons than an increase of his income.

The next particular which is related of Mr. Fuller is, that he became a very popular preacher in London. The only appointment which he had obtained, was that of Lecturer at the *Savoy Chapel*. Here his talents as a preacher were so highly rated, that the chapel could not contain the multitude that came to hear him. Accordingly he had, as his biographer relates, "two audiences, one without the pale of the Church, and another within:" not only the vestry being crowded with hearers, but considerable numbers standing outside, at all the windows of the chapel. What the matter of that preaching was which proved so acceptable, we are not altogether at a loss to determine, some printed sermons of Mr. Fuller's being yet extant. In these remains, the Christian will perceive with pleasure, that applause was not acquired by the preacher's omitting to exhibit, in their full proportions, either the doctrines or the duties of Christianity. The fallen state of man, the atonement of Christ, the necessity of the influence of the Holy Spirit, the obligation of holiness, and other fundamental points of Christian truth, clearly stated and energetically enforced by impressive appeals to the heart and conscience, appear to have formed the substance of his discourses.

From this useful station Mr. Fuller was, at length, driven by the turbulence of the times. Though a man of great moderation, as is sufficiently evident from his Church History, he could not connive at the rebellious spirit which now began to throw off the mask that had hitherto concealed its machinations. He, therefore, became obnoxious to the leading men of that period. A loyal sermon which he ventured to preach at this time drew upon him the animadversions of *Saltmarsh*, well known for the bold positions advanced by him on the side of supralapsarianism. To these animadversions he replied with more calmness than was common in that acrimonious age. It may be mentioned, as a farther instance of his moderation, that though he had been harshly treated by *Saltmarsh*, he nevertheless recorded the name and virtues of that writer in his posthumous work, entitled the *Worthies of England*, in terms of great respect.

Notwithstanding Mr. Fuller's fidelity to the king, he was suffered by the parliamentary leaders to hold his situation, at the Savoy Chapel, much longer than many others of the clergy had been allowed to keep possession of their benefices. At length, however, being informed that he must subscribe the *solemn league and covenant*, as the only condition on which he could retain his living, he determined on parlying no longer with those who imposed it. Committing himself to the care of Divine Providence, he made his escape from London, and repaired to Oxford, where the King at that time resided.

During his stay in this city the King appointed him to preach before him at the University Church. But here an unexpected trial befel him. On this important occasion he determined to pursue his former open and manly conduct; and instead of seeking to ingratiate himself with partisans, he laid open in his sermons the blessings of an accommodation, and recommended such a degree of condescension in ecclesiastical matters, as he conceived absolutely necessary for extinguishing the flames which had been kindled. On this account, he was regarded by some of the court as being a *lukewarm* royalist: a circumstance which gave him great concern, as it well might, considering that his fidelity to the King alone

had brought him to that place. This fact will serve to illustrate the complexion of those unhappy times; and it should excite ministers of the present day to thankfulness, for having their lot cast at a milder period. It should be a warning to them likewise, not to concur with those who seem to be aiming at the revival of ancient animosities; lest they should be thereby instrumental to the return of those times, in which nothing but the language of violence could obtain a hearing.

Mr. Fuller's attachment to the King was, in no degree, impaired by this circumstance, however painful it must have been to his feelings. He became a chaplain in the royal army, on the nomination of Lord Hopton, and preached to the soldiers every Sunday. With the army he moved from place to place; yet even in this unsettled way of life, such was his strength of mind, that he could apply himself to study. He was at this time collecting materials for his work, entitled the *Worthies of England*; and wherever the army stopped, he immediately employed himself in endeavouring to obtain such information as the place might afford, either by parish records, church monuments, or the communications of intelligent persons. He was for some time shut up in *Basing-house*, in Hampshire, with Lord Hopton's army, while it was besieged by the parliament forces under Sir William Waller. Even here, as if sitting in the study of a quiet parsonage, far removed from the din of war, did he prosecute his favourite work; discovering no sign of fear, but only complaining that the noise of the cannon, which was continually thundering from the lines of the besiegers, interrupted him in digesting his notes.

Waller being forced to raise the siege, the fate of *Basing-house* was, for the present, suspended. It was soon after besieged a second time, when it fell; on which Lord Hopton's army took shelter in the City of Exeter, whither Fuller accompanied it. Here he continued till the city surrendered to the parliament forces. In the capitulation honourable terms were obtained, in which Fuller was included. He was permitted to go, without molestation, to London, where he resumed his labours as an author. The tragical end of the King, however, so

affected him, as to suspend, for a considerable length of time, the prosecution of his task. He seems, indeed, in the depth of his distress, to have abandoned it entirely. "What shall I write," said he, "of the Worthies of England! This horrid act will bring such infamy upon the whole nation, as will ever cloud all its former glory." He grew indifferent to every thing; so that for a time even his private affairs were neglected. Devotion, however, afforded him a resource in this dejected state of mind. He looked up to God for grace to improve the awful dispensation, and gradually became more capable of applying his talents to some useful purpose. He took up his pen again, and endeavoured, by extraordinary diligence, to redeem the time which he had lost. The Rectory of Waltham Abbey was about this time conferred on him by the Earl of Carlisle. This promotion had not been long given to him, before he appears to have become the preacher of a lecture first at St. Clement's, Eastcheap; and afterwards at St. Bride's Church, Fleet-street, on a Thursday afternoon.

The unsettled life which he had been obliged to pass during the civil wars, was more easily borne than it would otherwise have been, from his having previously become a widower. After having continued in this state twelve years, he married again. His second wife was a sister of Lord Baltinglasse. Being made richer by this match, he was enabled to alleviate the miseries of those who had been impoverished by the changes of that revolutionary period. He was accordingly the succourer of many in distress; and by pleading their cause from the pulpit he procured, in addition to what he contributed from his own purse, pecuniary assistance, in some degree, proportionate to the exigency of the case.

He seems at times to have been silenced by the prohibitions issued against the Church of England during the Protectorate of Cromwell. But the effect which these injunctions produced on him, conveys a good lesson to those who are ready to complain of opposition to their ministry. He viewed the prohibition as a chastisement from heaven for the faults of those whom it restrained; and with this sense of demerit, his mind

was much more occupied than it was with the character of the Usurper. Instead of loading Cromwell with invective, he humbled himself under the hand of God, "as if," says his biographer, "God had laid him aside as not fit to serve him; and this he referred to his former remissness in the discharge of that high function whereunto he was separated and called."

We are at a loss for the dates of the several changes which took place in his life. But we learn, from the author of his *Memoirs*, that he exchanged *Waltham Abbey* for the living of *Cranford* in *Middlesex*, on the presentation of Lord Berkley; and that he likewise regained his situation in the *Savoy Church*. Indeed, on his return to London from *Exeter*, he had made the first tender of his services to the parish of which he formerly had the care. But the state of things had altered so greatly, that his offer was rejected. Some years afterwards, however, he was invited to take charge of the *Savoy* again, and he gladly resumed the care of the flock at that place, towards whom he had always borne a peculiar affection. His time was now divided between the congregation at *Cranford*, and that which assembled in the *Savoy Church*.

Soon after the Restoration, the profits of his prebend in the Cathedral of *Salisbury*, of which he had been deprived twenty years, were recovered. He was likewise made chaplain in extraordinary to Charles II. He now seemed to be in a fair way of rising to some very eminent station in the Church. But better things were determined for him, by the Supreme Disposer of all events. His mortal course was finished in little more than twelvemonths after the Restoration.

All that remains is to relate some particulars of his end. He had gone to *Salisbury* to adjust some affairs relating to his prebend, and it is probable that he caught a fever while on that journey, as he appears to have been ill on his arrival in London. He was engaged to preach a wedding sermon at his Church in the *Savoy*, on the Sunday after his return, by the particular desire of a relation who was to be married the next day. While at dinner on that day, he felt himself so much indisposed, that his

son, who was with him, intreated him to lie down on the bed; and by no means to preach that afternoon. But he would not be dissuaded from preaching, alleging, that "he had often gone up into the pulpit sick, but always came down again well; and that he hoped he should do as well now, through God's strengthening grace."

When he got into the pulpit he was so ill as then to be apprehensive of danger himself. Under this impression he thus address the congregation, before he began his sermon: "I find myself very ill, brethren, but I am resolved, by the grace of God, to preach this sermon to you, though it may be my last." He proceeded, with his usual collectedness, till about the middle of the sermon, when there seemed a slight failure of his faculties; but rallying them again, he made a very pertinent conclusion. He sat down in the pulpit for some time after the sermon was ended, conceiving that, after a little rest, he might be capable of descending without assistance. But finding himself unable to rise, two men ascended the pulpit stairs, and conveyed him down. He was carried in a sedan chair to his lodgings, and immediately put to bed. An eminent physician was sent for; but his disease set the powers of medicine at defiance. He soon became delirious, and talked much of his books; calling frequently for pen and ink, and telling those who stood by, that "he would write it out," &c. At other times his thoughts ran upon higher subjects, as was evident by the frequent lifting up of his hands and eyes towards heaven.

So rapid was the progress of his disease, that by Wednesday noon presages of dissolution began to appear. In this stage of his illness, it pleased God to restore to him the use of his reason: whereby he was honoured with an opportunity of taking a calm and instructive leave of the world. This was a great favour to his Christian friends, and gave a heavenly sweetness to the solemn event which they were called to witness. His remaining hours were all employed in prayer and praise. Several clergymen being with him he intreated them to pray for him, which they did. He joined with them in the act, with great fervency of devotion, and added some words of his

own, expressive not only of submission, but of thankfulness for the event which awaited him. His behaviour was not only grave and humble, but peaceful and happy. "The bitterness of death" seemed to be effectually taken away. If he saw any persons weeping in his presence, he would desire them to refrain, and would "highly extol his condition as a translation to a blessed eternity."

His thoughts were so entirely engaged in the contemplation of heavenly objects, as to leave no room for the admission of any earthly concern. He seemed as dead to the world, as if he were a disembodied spirit. As a striking instance of his heavenly-mindedness, it was observed, that even his favourite work, the labour of his life, and now nearly ready for the press, seemed to be totally forgotten by him: not a syllable dropping from him, which had any reference to it. He could labour on it amidst the perils of a siege; nor could the perpetual movements of an army indispose him to pursue his task; but when he was standing on the threshold of heaven, it lost all its importance. He had other worthies in his eye, the great cloud of witnesses whom he was hastening to join, and of whose everlasting joys he had some anticipation even under the agonies of death.

On the morning of Thursday he breathed out his spirit into the hands of his Redeemer, in the fifty-third year of his age. He was buried at the expence of his patron Lord Berkeley, in the Chancel of Cranford Church. The funeral was attended by at least two hundred clergymen, so highly respected was he by his brethren in the ministry. A sermon was preached on the occasion by Dr. Hardy, Dean of Rochester; but no evidence appears of its having ever been printed: a circumstance rather to be regretted, as it is said to have contained a very excellent delineation of Dr. Fuller's character.

VIATOR.

For the Christian Observer.

SKETCHES OF THE REFORMATION, NO. V.

IN the year 1551, being the fifth year of Edward the Sixth, an edition of the Holy Scriptures was published by royal authority, and of course with

the full sanction of Archbishop Cranmer, to which a short preface was added, entitled, "The Sum and Content of the Holy Scripture both of the Old and New Testament." This document appears to me to be valuable as containing a distinct exposition of those doctrines which, at this period of the Reformation, were deemed to be essential to salvation. The fall and corruption of man; his redemption by Jesus Christ; his justification by faith; his sanctification by the Holy Ghost; and the necessary connection between justifying faith and good works, (so that he "who hath not good works declareth that he hath not faith"); are all fully and explicitly stated. But let the reader judge for himself.

THE SUM AND CONTENT OF THE HOLY
SCRIPTURE BOTH OF THE OLD AND
NEW TESTAMENT.

First, the Holy Writings of the Bible teach us, that there is one God Almighty, that hath neither beginning nor ending; who, of his own goodness did create all things, of whom all things proceed, and without whom there is nothing; who is righteous and merciful, and who worketh all things in all after his will; of whom it may not be demanded wherefore he doth this or that.

Then that this very God did create Adam, the first man, after his own image and similitude, and did ordain and appoint him Lord of all the creatures in the earth. Which Adam, by the envy of the devil, disobeying the commandment of his Maker, did first sin, and brought sin into this world, such and so great, that *we who are sprung of him after the flesh, are subdued unto sin, death, and damnation, brought under the yoke and tyranny of the devil.*

And further, that Christ Jesus his Son was promised of God the Father to be a Saviour, to this Adam, Abraham, Isaac, David, and the other fathers; who should deliver *them* from their sins and the tyranny of the devil, that with *a quick and living faith would believe this promise, and trust to Jesus Christ, hoping to have deliverance from and by him.* And truly this promise is very oft rehearsed in the books of the Old Testament, yea, and the Old Testament is this promise; as that is called the New,

which teacheth that this promise is fulfilled.

And that in the mean season while the Fathers looked for salvation and deliverance promised, because man's nature is such that he not only cannot but also will not confess himself to be a sinner, and especially such a sinner as hath need of the saving health promised, the law was given, where-through men might know sin and that they are sinners, when they see that they do none of the things that the law commandeth, with so glad and willing a mind as God requireth, but rather against their wills, without affection, and as though they were constrained with the fear of the hell which the law threateneth, saying, "cursed be he that maintaineth not all the words of this law to keep them."

And that this law was given to the intent that, sin and the malice of man's heart being thereby the better known, men should the more fervently thirst for the coming of Christ, who should redeem them from their sins; as it was figured unto the Jews by many ceremonies, hosts, and sacrifices, which were ordained of God, not to take away sins, but to shew and declare that they should be put away *by faith in the salvation promised through Christ*; and which now are put away by the coming of Christ, which is the very host of the Father that taketh away all sin.

Last of all, by the books of the New Testament we are taught, that Christ, which was promised and shadowed in the Old Testament, was sent of the Father at such time as he had determined with himself, at such time as all wickedness flourished; and that he was sent, not for any man's good works (for they all were sinners) but to the intent that he would truly shew the abundant riches of his grace which he had promised.

In the New Testament, therefore, it is most evidently declared, that Jesus Christ, the true Lamb and Host, is come to reconcile us to the Father, paying on the cross the punishment due unto our sins; and to deliver us from the bondage of the devil (whom we served through sin), and to make us the sons of God; since he has given us the true peace and tranquillity of conscience, that we no longer do fear the pains of hell: which fear is put away *by the faith, confidence, and assurance, that the Father giveth*

us, drawing us unto his Son; for that faith is the gift of God, whereby we believe that Christ is come into this world to save sinners: which (faith) is of so great pith that they which have it desire to perform all the duties of love to all men, after the example of Christ. For faith being once received, God giveth his Holy Ghost, wherewith he tokeneth and marketh all that believe; which is the pledge and earnest that we shall surely possess everlasting life, and giveth witness to our spirit and graddeth this faith in us that we be sons of God, pouring therewith the love into our hearts which Paul describeth and setteth out to the Corinthians.

By that faith and confidence in Christ which by love is mighty in operation, and that sheweth itself through the works of love, stirring men thereto, by that (I say) we are justified; that is, by that faith, Christ's Father, (which is become our's also through Christ our brother) counteth us for righteous and for his sons, imputing not our sins unto us through his grace.

To conclude, he came to the intent that we, being cleansed from our sins, and sanctified unto God the Father, that is, hallowed unto the use of the Father, to exercise good works, denying and forsaking the works of the flesh, should freely serve him in righteousness and holiness all our life long, through good works which God hath ordained to the intent that we should walk in them, declaring ourselves thereby to be surely called unto this grace: which works, whosoever hath not, declareth that he hath not faith in Christ.

Unto Christ we must come, and follow him with a cheerful heart, that he may instruct and teach us; for he is our master, meek and humble of heart: he is our example, of whom we must learn the rule of good living: further, he is our priest, high bishop, and only mediator, who now sitteth on the right hand of God the Father; is our advocate, and prayeth ever for us: he will, undoubtedly, obtain whatsoever we desire, either of him, or of his Father in his name, if we believe that he will do it when we require it, for so hath he promised. Let us, therefore, not doubt (although we sometimes sin) with a confidence to come unto him, and with a living and undoubting faith that we shall obtain mercy; for, therefore, he

came to the intent to save sinners, neither requireth he any thing more of us than to come to him without fear.

This is the same Jesus Christ which, after he hath killed the man of sin with the breath of his mouth, shall sit in his majesty and judge all men, giving unto every one the works of his body, according to that he hath done, whether it be good or bad: and then he shall say unto them that shall be on his right hand, "Come, ye blessed children of my Father, inherit ye the kingdom prepared for you from the beginning of the world;" and unto them that shall be on his left hand, "Depart from me, ye cursed, into everlasting fire, which is prepared for the devil and his angels." Then shall the end come, and he shall deliver up the kingdom to God the Father.

To the intent that we should know this, by the goodness of God working by his Holy Spirit are the only writings of the Bible given us; that we should know, I say, and believe that there is one God, and Jesus Christ whom he hath sent, and that in believing we should have everlasting life through his name.

Another foundation than this can no man lay: and St. Paul desireth that he be holden accursed which preacheth any other faith and salvation, than only by Jesus Christ, yea, although it were an angel of heaven. For of him, and through him, and for him, are all things; to whom with the Father and the Holy Ghost, be honour and glory for evermore. Amen.

Q.

To the Editor of the Christian Observer.

SIR,

IN your capacity of Christian Observer, you frequently take notice of the state of the religious world, and give us your reflections upon it. I therefore shall not apologize to you for the liberty which I take in sending you a few observations on Rev. iii. 19, 20. And I do this the more readily, as I conceive that the state of the Church of the Laodiceans, to whom these words were originally addressed, bears a strong resemblance to the present state of religion in this country. The words are, "Be zealous and repent. Behold, I stand at

the door, and knock: if any man hear my voice and open the door, I will come into him, and will sup with him, and he with me."

This Church, verse 15, is reminded of the indifference which it shews to the important concerns of the soul, and is threatened with severe judgments for this crime. "*I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot: so then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.*" We here see that the Almighty declares his utter detestation of the conduct of the Laodiceans, and even affirms, that he should have been better pleased, had they lived in an open state of wickedness. The reason of this declaration is obvious: for they, who are not zealous followers of Christ, cannot be called the true servants of God, and cannot be partakers of the blessings of heaven, though they may abstain from the commission of gross sins. Thus they bring a disgrace on Christianity by the unconcern which they shew for that religion, of which they profess to think so highly; while they do not by their lives give proofs of that real conversion, without which the Almighty cannot receive them into the number of his children. But even such characters as these are assured that God is not willing that they should perish, but anxious, on the contrary, that they should become sincere penitents, and thus avoid the terrible punishments which had been denounced against them in the preceding verses.

Bad as was the state of the Church of Laodicea, I am sorry to observe, that many who, in these times, profess a stedfast belief in Christ, (for I speak not of those who are utterly unconcerned about religion,) seem to approach too near to the same miserable condition. Although the opinions which they hold are truly orthodox, and their lives outwardly irreproachable, yet the affairs of this life are undertaken with more earnestness, and prosecuted with greater vigour, than those concerns on which the eternal welfare of the soul depends. When engaged in the exercises of devotion, in offering up prayers to the all-wise disposer of human events, and in praising and adoring the divine goodness, how dull and lifeless and unconcerned do they appear! But behold

them engaged in any pursuit which is congenial to their taste, and satisfaction will be apparent in their countenances, their actions, their expressions. How animated, for instance, are they in conversing with friends whom they love! How manifest is the gratification which they receive in a convivial party! With what painful solicitude, and undeviating application, do they pursue any scheme which they may have formed for acquiring distinction or increasing their property! Now, Sir, what reason can be assigned for their unconcern in religion, unless it be that the affairs of the world to come inspire them with less real delight, than the transitory pleasures and amusements and business of this life? I really fear that no other can be produced, which any reasonable man would deem satisfactory.

But let me not be misunderstood. I am not of that fervid turn of mind, which regards "*bodily agitations*" as a proof of genuine conversion. No, Sir, these I hold to be either a gross imposture, or else a proof of the "*supernatural agency*" of the *prince of darkness*. But there is a vast difference between the extravagant gestures of fanatics, and the torpid coldness of modern Christians. The conduct I would recommend is that which avoids both of these dangerous extremes. My wish is to see that *fervency in prayer*, that *earnestness in thanksgiving*, and that *lively concern in all the exercises of devotion*, which neither dies away into cold indifference, nor is wildly elevated into enthusiastic and unmeaning rapture.

Since, then, the lukewarmness which prevailed among the Laodiceans has evidently found a parallel in our own age and nation, the same earnest admonition, which was given to the former, may, with propriety, be addressed to the members of the Church of England. And we may rest assured, that, if our repentance is sincere and abiding, we have the never-failing promise of our gracious God that he will accept and bless us.

Permit me to subjoin a few devotional reflections which arise naturally from the subject.

When we consider the greatness and enormity of our offences, and the unconcern which we manifest in imploring the divine mercy, we cannot but be ashamed of our impurity, and

astonished at our insensibility. Our sins are of so heinous a nature, that they call for the deepest sorrow and contrition. Yet we are unaffected by them. In the affairs of the present life, and in the trifles which here engage our attention, we can shew the utmost earnestness, and our pleasure is demonstrated by a thousand signs; but in the supremely important concerns of eternity, our best services are dull and lifeless: our most earnest devotions are offered up with little or no vigour. Give us grace, O gracious Lord, sincerely to repent of this conduct, and be pleased to strengthen our endeavours and resolutions of amendment by the bounteous aid of the Holy Ghost. Give our minds a more just view of the weighty concerns of eternity, and impress us with a holy awe of thy presence. Give us grace to hear and to obey the motions of thy Holy Spirit, and to open the door of our hearts to our merciful Redeemer. May we receive with joy O Lord, the glad tidings of thy approach, and accept with unfeigned pleasure the promise that thou "wilt come in to us, and wilt sup with us." We make these requests, not confiding in ourselves, but in the powerful blood of Jesus Christ, which is able to cleanse us from all sin.

A. E. D.

To the Editor of the Christian Observer.

THE inclosed remarks of Archbishop Leighton on 1 Pet. i. 2. seem worthy of insertion in your work: of this however you will judge.

Æ. D. T.

1 Pet. i. 2. *Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ.*

"MEN are not easily convinced and persuaded of the deep stain of sin, and that no other laver can fetch it out, but the sprinkling of the blood of Jesus Christ. Some, that have moral resolutions of amendment, dislike at least gross sins, and purpose to avoid them; and it is to them cleanness enough to reform in those things: but they consider not what becomes of the guiltiness they have contracted already, and how that shall be purg-

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ed,—how their natural pollution shall be taken away. Be not deceived in this: it is not a transient sigh or a light word or a wish of "God forgive me;" no, nor the highest current of repentance; nor that which is the truest evidence of repentance, amendment: it is none of these that purifies in the sight of God and expiates wrath. They are all imperfect and stained in themselves, and cannot stand and answer for themselves, much less be of value to counterpoise the former guilt of sin. The very tears of the purest repentance, unless they be sprinkled with this blood, are impure: all our washings without this are but the washings of the blackamoor; it is labour in vain. Jer. ii. 22. Job ix. 30, 31. There is none truly purged by the blood of Christ that doth not endeavour after purity of heart and conversation; but yet it is the blood of Christ by which they are all fair, and there is no spot in them. Here it is said, "elect to obedience," but because that obedience is not perfect there must be a sprinkling of the blood too. There is nothing further out of nature's reach, and out of its liking and believing, than the doctrine of redemption by a Saviour, a crucified Saviour; by Christ, and by his blood, first shed on the Cross in his suffering, and then sprinkled on the soul by his Spirit. It is easier to make men sensible of the necessity of repentance and amendment of life (though that is very difficult), than of this purging,—of the sprinkling of this precious blood. Did we see how needful Christ is to us, we should esteem and love him more."

To the Editor of the Christian Observer.

SIR,

I BEG leave to ask of you, or of some one of your able correspondents, an answer to a plain question. In your review of Mr. Cooper's Sermons, Vol. for 1804, p. 355, I perceive the idea is reprobated of what is there termed a mitigated law. If Mr. Cooper only means to condemn the liberty which many take of making a law for themselves, or of adopting, as a moral standard, the partial law of the society in which they live, I fully agree with him: but I suspect that he takes for granted (as many do) that no di-

vine law exists but what requires from its subject, perfect, *i. e.* unsinning obedience; and since it is evident that such a law cannot be *to a sinner* a rule of life*, it follows (if there exists no mitigated law) that all men, as sinners, must be either condemned criminals, or lawless persons. My question, therefore, is, Has our Lord and Saviour, as Mediator, no law appropriate to his kingdom, to which his people are amenable, and which, "by the washing of regeneration and renewing of the Holy Ghost," they are become capable of obeying?

TITUS.

To the Editor of the Christian Observer.

SIR,

THE evil of which Narcissa complains, in your number for May, is one which had before excited the attention of many of your correspondents. Very frequently have the violent and ungovernable tempers manifested by some professors of religion been made the subjects of animadversion, and their inconsistency with the meek, lowly, and peaceable spirit of the Gospel been ably pointed out. The frequency of such complaints, however, only proves the wide extent of the evil: and indeed this is pretty apparent. No one who looks with any degree of attention upon the body of those who aspire to be thought religious, can deny that the majority of its members are much more taken up with the speculative part of religion, than in bringing their tempers to a conformity with the standard of the Gospel, or aiming at that exalted degree of holiness which the Gospel requires.

Now for an effect so generally prevalent, there must be an adequate cause; and I am afraid that this is to be found in the conduct of some popular preachers. The principal object of their fear seems to be self-righteousness, and therefore their principal aim is to guard against it. For this purpose they are continually bringing forward the great doctrines of the Gospel; and upon these they perpetually enlarge almost to the utter ex-

clusion of practical topics. By this conduct, I fear, that they have, in a considerable degree, been at least accessory to that decline in practical religion which we must acknowledge to have taken place. Here I would not be misunderstood. I am so far from wishing to exclude doctrinal subjects from the pulpit, that I think a clear and luminous display of them of the most indispensable importance. Without it the heart will for ever remain unaffected and unchanged, and consequently there can be no radical reform in the character. But however essentially necessary the *doctrines* of Christianity may be, they should by no means be dwelt upon to the exclusion of other topics. Would any sober builder content himself with *only* laying a foundation? Having finished this, will he not proceed to the superstructure? In like manner doctrines should be urged to their proper improvement, and the practical lessons which flow from them should be properly deduced. Scripture is profitable, not only for *doctrine*, but for *reproof*, for *correction*, and for *instruction in righteousness*. But of these, *doctrine* seems the only one which by some is at all attended to. The great duties of self-examination, watchfulness over our own hearts, jealousy of ourselves, &c. &c. are seldom made the prominent features of a sermon. Practical subjects are rarely brought forward, and when they are it is often in such a manner as prevents, in a great measure, their good effect. If such a topic, for instance, as the depravity of the human heart is made the subject of a discourse, it is generally exemplified in the conduct of those who live without God in the world; in the grosser evils which commonly prevail among mankind; in the general prevalence of profligacy and infidelity; and in the rejection and hatred of the Gospel, with which the great bulk of the community are chargeable. The deceitfulness of the human heart likewise, may sometimes be exemplified in the false hopes by which so many are led astray; in the confidence so generally reposed in good works; in the false opinion so prevalent of the goodness of the heart; in the belief that God is too merciful to punish sin, &c. &c. But the depravity and deceitfulness of the heart, as they are manifested under a form and profession of religion, are

* This some may controvert, but let it be considered, whether a law, which is supposed to command sinless obedience, can also command *repentance*.

seldom adverted to. Their effects in producing a marked repugnance to self-denying exertion in Religion, in inducing men to place their confidence in right notions, to lament rather than to forsake sin, to substitute natural warmth of feeling for religious affections, and to choose rather to have the passions moved than the heart edified, are very briefly, if at all noticed. And yet these are the evils of which their hearers are in the greatest danger, and to which, consequently, the watchmen upon the walls ought to direct their chief attention. The precepts of the Gospel also are not often pressed home upon the conscience with the force and energy which they require. By some they are completely omitted, and by others seldom brought forward, and then not as the main subject of a sermon, but rather as supplementary to it; not as a main branch of the preacher's work, but as something collateral and of inferior importance. If there are any who think it their duty to declare faithfully the whole counsel of God, and not to omit any thing profitable to their hearers; but who zealously exhort them to let their light shine before men, and to be fruitful in good works; they are apt to be despised and pitied as legal.

The bad consequences flowing from all this are evident. The hearers of sermons not being sufficiently warned of the dangers to which they are exposed, nor sufficiently stirred up to diligence and exertion, grow careless and lax in their walk and conversation. They are led to think that right doctrinal sentiments are every thing in Religion, and that, these once obtained, sanctification must follow of course. They seem entirely to forget that the truth is often received in unrighteousness, and that we never can assuredly know that we are interested in the benefits which the Gospel conveys, but as we are conformed to the image of Jesus Christ, and as we endeavour, under the influence of the Holy Spirit, to adorn the doctrine of God our Saviour in all things, and to live worthy of God, who has called us to his kingdom and glory. Heaven is not for those who sit still. It suffereth violence, and the violent take it by force. It is a prize worthy of all our endeavours, and which demands and must have them. "If any man will come after me," says our Lord and

Saviour, "let him deny himself, and take up his cross and follow me." We are to cut off a right hand, to pluck out a right eye, yea, to hate our own lives also, or we cannot be his disciples. But to all this the attention of professing Christians of the present day is little directed.

From that mode of instruction, which I have ventured to condemn, there results a course of conduct perfectly analogous. Let any one look round upon professed Christians in general, and say what tokens he perceives among them of separation from the present evil world. Is their's the spirit and temper of those who feel themselves strangers and pilgrims here; who are seeking a better country that is an heavenly; and do they act and live as those who have here no continuing city? Are their affections chiefly set upon their heavenly inheritance? Are they temperate in all things? Are they striving to keep under the body and to bring it into subjection? Are they employed in repressing and subduing every improper temper? And is it their aim to attain conformity to him who was meek and lowly in heart; who when he was reviled, reviled not again; and who, when he suffered, threatened not? Is it their chief concern to glorify him who has bought them with his blood? And are they therefore endeavouring, by the consistency of their lives with their professed belief, to recommend religion to all around them, and to convince and silence the gainsayers? Let their conduct answer.

But it is of very little use to point out evils without proposing an adequate remedy. And undoubtedly this must be sought in the removal of the source from whence they flow. Let ministers fix the attention of their hearers more upon those practical subjects which have been so much neglected. While they do not cease to testify repentance towards God, and faith towards our Lord Jesus Christ, let them likewise carefully exhort their hearers to bring forth fruits meet for repentance, and to walk worthy of the vocation wherewith they are called. Let them call their attention more to the enemies of whom *they* are in danger. Let them diligently and faithfully (despising the charge of legality) warn them of those evils to which they are particularly exposed; such as, spiri-

tual pride, acerbity of temper, covetousness, censoriousness, conformity to the world in dress, amusements, style of living, &c. &c. Let them point out the necessary and certain fruits of the doctrines of the Gospel, where received in the love of them, and declare that, when unaccompanied by such conduct, they are only a savour of death unto death. Let them not so much shew how far a man may go in sin and yet be a saint, as how far he may go in profession and yet be a sinner. Let them not be so much employed in searching out and dwelling upon the lowest attainments of grace, as in exhorting their hearers to press forward to the highest.

When this conduct is generally adopted, we may hope that amendment will take place; and that hearers, instead of disputing upon the mysteries of religion, will turn their attention more to what it requires of them. And finding how short their practice falls of the requisitions of the Gospel, they will aim to bring up their lives to its standard. By a course of life, suited to their high profession, they will obviate the scandal and reproach which they have incurred, and convince the world that there is a reality in Religion.

SERGIUS.

To the Editor of the Christian Observer.

SIR,

IN your number for April last we were obliged by some judicious remarks on the conduct of Instrumental Music in Religious Worship. These will, it is to be hoped, have attained the end which your correspondent L. R. had in view. It appears to me however, that the subject of his animadversion is not exhausted; that there is much yet to be corrected in the management of a point of still greater importance, I mean the intellectual part of Christian Psalmody. On this topic, Mr. Editor, it is my intention to offer to your readers a few observations, after I have noticed an omission, as it appears to me, in the Strictures of L. R. This gentleman, if we may form a conjecture from some expressions which he has used, is "a person of great musical feeling," and probably skill. Hence it may have arisen that, in enumerating the

abuses of the instrument, he has not touched upon that want of simplicity in the tunes which, to a less practised musician, would have been an obvious subject of censure. There are some tunes much admired, and therefore often sung in the Churches and Chapels of London and its neighbourhood, which require a more than ordinary flexibility and command of voice. These, though they shock not the ear of piety in like manner with that light fanciful music reprobated by your correspondent, nor can justly be classed with the ostentation of art condemned by Hooker, are still a great impediment to the devotion of many Christians, who have the misfortune to be less musical than they are pious. When a congregation is assembled for the purposes of prayer, praise, and instruction, the charity of the Gospel should be conspicuous in the very conduct of the worship. No individual or class of individuals should be gratified to the prejudice of the multitude; nay, not even to the multitude should a concession be made, which might *unnecessarily* exclude from an act of that worship any individual. Your friend B. T. has well applied the law of love to the diction requisite for intelligible preaching. Though he may appear somewhat to underrate the comprehension of the common people, yet I think his objection to the frequent use of compound words is well-founded. Now, Sir, I have nearly the same objection, if your musical readers will allow the expression, to compound tunes; to tunes which either in one verse have such a variation of notes as cannot be produced by an ordinary voice, or which, though practicable in their separate verses, are altogether disheartening to some persons, when the variety of those verses begins to discover itself. Lest there should be any obscurity in this remark, I will be brief in observing, that an example of the simplicity and uniformity which I would recommend, may be found in Pleyel's German Hymn.

But I have done with errors in the *sound* of sacred music, and proceed to those which are connected with the *sense*. These appear to me chiefly to arise from two causes, in some degree opposed to each other: the one an over-weening attachment to the non-essentials of our Liturgy; the other an extreme dread of all formality

in Religion, inclining men to suppose that the affections are, at any cost, to be excited, and that devotion is almost identical with rapture.

Amongst the mistaken notions springing from the first of these sources may be ranked a belief, that such a translation of the Psalms of David as is most literal, is the best adapted to the worship of a Christian congregation. To such a persuasion alone can we attribute the perpetuation, in most parish Churches, of the two versions in common use. Of these the authors have, at least for their good intentions, a claim to respect; especially when we compare the object of their industry with those of court-attendants and poets-laureat in subsequent times. But ere we pin our taste for what is poetic or evangelical to the performance of a Sternhold or a Tate, we must forget that a Watts, a Doddridge, a Merrick, and a Cowper have lived and laboured. These sacred poets (for they merit the title) sought not to convince the Christian Worshipper that he was singing precisely what David sang: their great endeavour was to warm his heart with that piety with which David glowed, and to convert the typical language of the prophet into the triumphant expression of Christian faith. But, Sir, I have known a pious Rector of a Country Parish thus to defend the cause of the obsolete versification. "No modern Churchman," said he, "has made a complete version of the psalms. To have a complete one, therefore, you must either adhere to those already authorized, or be indebted to the works of a Dissenter; and this were, in my opinion, to break down the barrier which every good son of the Church would maintain between her worship and that of schismatics." Not to mention, Mr. Editor, many other instances in which this argument might be adduced to prove more than my friend the Rector would admit, I will only appeal to you whether those prayers and collects which were composed by Catholics when the Romish Church was little less corrupt than now, and which, at this hour, adorn the Breviary no less than the Common Prayer Book, ought not, for a similar reason, to be expunged from our Liturgy. But, Sir, the wise compilers of that inimitable system of devotion thought far otherwise. They held, that whatever was intrinsically excellent, even

in that form of worship, which they rejected as unscriptural, ought to be retained; and at a time when prejudices must necessarily have been most violent, were actuated by the spirit of him, who could rejoice that Christ was preached, though he was preached of contention.

The second error to which I shall call the attention of your readers is, the *promiscuous* singing of the Psalms of David. Who that has been in the habit of frequenting a Country Church does not know, that the fingers of the parish clerk are frequently more concerned than his understanding in the selection of the psalm? And can it be a matter of astonishment, that a congregation should be often uninterested in this part of the service, when we consider that many of these sacred songs were written in circumstances peculiar to their author; and that many more express gratitude for mercies vouchsafed to Israel as a people? We read these psalms, it is true, with profit and with pleasure, because they are beautiful examples of poetry and devotion: but my objection lies against their being made the vehicles of adoration, or of prayer, for the use of persons to whose condition they are inappropriate. How well would a minister consult the interests of his flock, who should always guide their devout aspirations in a form adapted to their feelings! How might the solemnity of the baptismal, burial, or communion service be increased by the addition of an appropriate psalm! At least the precepts inculcated, either in the lessons, or in the sermon, might thus be enforced, and perhaps rivetted in some minds, when other modes of instruction had failed. If it be objected, that it must be a strong paraphrase which would render any of the psalms applicable to some interesting parts of Christian Worship. I must allow the objection. Yet such a paraphrase appears to me far from being indefensible. On the contrary, Mr. Editor, it is my opinion that we cannot use the psalms for a more advantageous purpose, than to learn what would have been the language of David under the Christian dispensation, and to make that language our own. Such we know is the method which Longinus recommends for the attainment of the sublime. "Would you write like Homer," says this first of critics, "imagine that you are Homer;

or, what is better, imagine that Homer is to be the judge of your performance." Is it apprehended that such an use of the psalms would depreciate them in common estimation? Let example testify. Our Saviour, when he gave his disciples a form of prayer, did not restrict them to the use of it. The Church continues through reverence and affection to retain that prayer: nay, so careful is she to assert its pre-eminence, that she inserts it in each of her offices; yet in her Liturgy she has not confined herself to it, but has judiciously transfused its spirit into her various forms of worship.

But, Mr. Editor, let it not be inferred, from what I have said, that I am an advocate for the *indiscriminate* introduction of hymns into our Church Service. To this very circumstance I attribute many evils, against which it is my main object to guard your readers. The practice is dangerous, because it has no limit but the fallible, and often erroneous, judgment of an individual. It moreover opens a door for the admission of false doctrine. The sound creed, and upright intentions, of one clergyman, who selects a number of hymns for the use of his own Church, can afford no security against the enthusiasm, or heterodoxy, of a neighbouring minister; and though the same objection may be thought valid against sermons, I will venture to affirm, that false doctrine comes in a less suspected and more durable form, when introduced under the guise of sacred poetry, than when it is boldly uttered in the pulpit. Besides, this latitude in the case of preaching is given of necessity, for it would be impossible to prescribe what specific sermons should be delivered; but the choice of a collection of hymns need not *necessarily* be left to the judgment of every leader of a congregation.

Were it represented to our Bishops that an authorized collection of sacred songs, more peculiarly applicable to Christian Worship than even a free paraphrase of David's Psalms can be, would contribute to the edification of the Church, their sanction, I trust, would not be withheld. A similar request was made and complied with in the reign of Elizabeth, as may be seen in her injunctions to the clergy given A. D. 1559. But for want of an authorized collection, the

practice of "singing* hymns to the praise of Almighty God" grew gradually into disuse, and we can only hope for its general restoration by the adoption of this expedient. Till this desirable event can take place, many errors are likely to continue in some Churches where hymns have been introduced. Some of these errors I am willing to attribute to an extreme dread of formality in religion, and an undue anxiety to stimulate the affections. The enumeration of them may not be without its use, to those persons who have already made collections of hymns; and it may be still more useful to some who are about to make them. I shall therefore venture to observe, in the first place, that the distinction does not seem to me to be sufficiently perceived between private and congregational hymns. There are many expressions of devotion which may be uttered, with great feeling of their import, in the closet of a man advanced in piety, and yet be very unsuitable to a mixed congregation. The hymn beginning

"Jesu, lover of my soul,
Let me to thy bosom fly,"

is of the description to which I allude. There are a few also of the deeply penitential kind which seem better adapted to private than to public use; though a doubt may exist, whether repentance can ever be expressed in poetry as well as in prose. In all cases it is adviseable, that the hymns used in public worship should be so general in their application, as to include all those who are serving God in truth, though they should not have attained to the heights of religion. "Babes in Christ" should be fed with milk and not with meat, because they are not able to bear it.

Another fault, by no means uncommon, is to be found in allegorical hymns. An allegory to be at all proper for public worship should be obvious to all; and to be obvious to all, it must be scriptural. A slight deviation from Scripture, whether it be in the idea, or in the language, makes a material difference in the reception of such a hymn. How beautifully is the allegory preserved in Mr. Addison's version of the 23d psalm, "The Lord my pasture shall

* See Sparrow Collect. Art. Can. 4to. 1684.

prepare, &c." It is unpleasant to give negative examples, where there is a chance of their creating unnecessary dissatisfaction; but in the hope of illustrating what seems to me an error in judgment, I will mention an instance. That fine allegory in the fourteenth chapter of Isaiah, or the similar one in the fifteenth of St. John, is probably the foundation of an hymn which begins with these lines:

"Saviour, visit thy plantation,
Grant us, Lord, a gracious rain;
All will come to desolation,
Unless thou return again."

Some expressions that occur in the subsequent verses, may be found in the fourth chapter of Solomon's Song; but as the allegory is not obviously scriptural throughout the hymn, I should have preferred the more accurate and poetical description of the same ideas given by Dr. Watts:

"Lord, 'tis a pleasant thing to stand,
In gardens planted by thine hand," &c.

Here no person, who is at all conversant with his Bible, can hesitate to adopt the expressions used; nor can any one be justly fearful lest the friend whom he has brought to hear an instructive discourse, should be disgusted, *in limine*, with a composition which he does not believe to be symphonious with Scripture.

Nearly allied to this error, at least in the effect which it produces, is the use of very obscure expressions, even though they may be copied literally from the Bible. If the same thought can be conveyed in plainer terms, which are either scriptural, or not dissonant from Scripture, it *may* be as edifying to those who understand both modes of expression, and *must* be more so to those who only understand the one. There is a pedantry in religious, as well as in secular learning. The former is the most dangerous, because its bad consequences are not, as in the latter, confined to the person in whom it is exhibited; and it cannot, therefore, be too studiously avoided. But though obscurity is a great evil, it is not so great an evil as the absolute want of meaning, which sometimes renders the singing in Churches an act of irreverence rather than of devotion. The worship of the Scotch Kirk is in this respect very censurable. But to

come nearer home: what shall we think of the following verse copied from a hymn book, which is in use in many chapels throughout the kingdom?

"Soon as his love has rais'd me up,
He mingles blessings in a cup,
And sweetly meets my ravish'd taste;
Joyous, I now throw off my load,
I cast my sins and care on God,
And wine becomes a wing at last."

In collections made for the use of the Established Church, the same deficiency of sense is to be met with, though it never perhaps runs through a whole hymn. Two instances shall suffice, taken from the same page of such a collection now before me.

"I bless the cross by which I live,
And curse the wisdom from beneath,
That strives to rob me of my death."

And again:

"Jesus, my true perfection be,
And swallow up my soul in thee,
The depths of love divine."

Vulgarity, or lowness of thought and of expression, proceeds sometimes from want of taste in the composer or compiler of hymns; sometimes from a desire to accommodate his ideas to the conception of the common people, or to make the language of religion grateful to them, by assimilating it with their own. It is for a fault very similar to this that nurses are frequently dismissed by parents, who watch over the improvement of their children. A mistake of like nature has given rise to that curious dialect (not to call it language), which is in use between the traders of the Chinese Empire and those of the British Settlements in the East Indies. The English held the sage opinion, that their language would be more easily acquired, if deformed and mutilated, than if it were spoken in its native purity: the pupils improved upon the plan adopted by their preceptors, and together they have fabricated a mode of communication which an honest Briton might well mistake for Chinese, though he who speaks it believes it to be English. Now, Sir, I contend that the mistake of these traffickers, or of the nurses, is not greater than that of those who look upon vulgarity as a cause of perspicuity. When the same ideas could be expressed in terms

worthy of Religion, what defence can be set up for such lines as these?

"Carve for thyself in me, and make
My heart thy lamb-like image take;
Yea, slav me, Lord, and offer me
A pure burnt sacrifice to thee."

Or even for the following, which I was lately called upon to use in a Chapel where the Church Service is performed.

"Jesus attend our feeble prayer,
And for thyself our hearts prepare,
Come in, our Lord, come in.
Knock with the *hammer* of thy word,
Knock with thy pow'ful spirit, Lord;
Lord, *break into each heart*."

The last observation I shall make regards the familiarity of hymns. This is a fault into which we cannot but wonder that pious people are betrayed, when we consider that the example of the Apostles and Evangelists, nay, even of the beloved disciple who leaned on the bosom of his Lord, decidedly, though silently, condemns their practice. The love of these holy men was deeply reverential. Their language shews that they were anxious to exalt him who graciously condescended to call them brethren, and that they were fearful to converse with him as *their* equal who thought it not robbery to be equal with God. To those who have inadvertently fallen into a disregard of the reverence due to the Redeemer of the World, who are viewing his glory only as it is displayed in humility and love, not as it shines forth in the holiness, truth, and power of an universal judge, I would recommend a serious perusal of the New Testament with a view to this particular object. Let them too study our Liturgy. Let

them contemplate in our Communion Service, especially in the concluding address to the only begotten Son of God, the utmost ardour of devotion tempered with the profoundest awe. When they have imbibed the spirit of such writings, there will be no need to caution them against fondling epithets and colloquial invocations. To exemplify such errors would be painful; and as I have already given unwillingly some negative instances, I shall now cheerfully point out a hymn which, though well known, Mr. Editor, to many of your readers, may not, on that account, be the less useful as an example. The subject is "The glory of God in the face of Jesus Christ." Cor. ii. 4—6.

Now to the Lord a noble song!
Awake each soul, awake each tongue!
Hosanna to the eternal name;
Ye saints! his boundless love proclaim.

See, where it shines in Jesu's face,
The brightest image of his grace!
God, in the person of his Son,
Has all his mightiest works outdone.

The spacious earth, the spreading flood,
Proclaim their wise and powerful God;
And his rich glories from afar
Beam forth in every rolling star.

But in that face a glory shines,
Beyond the blaze of earthly mines;
Those looks, unveil'd to angel eyes,
Surpass the lustre of the skies.

Salvation! 'tis a charming theme:
Our hearts rejoice at Jesu's name.
Ye angels! dwell upon the sound;
Ye heavens! reflect it to the ground.

Oh! may we live to see that place,
Where he unveils his glorious face;
Where all his triumphs they behold,
And sing his praise to harps of gold.

T. J.

MISCELLANEOUS.

CLERICAL CHARACTERISTICS, No. I.

Most *doctors*, fond of some subservient art,
Still make the whole depend upon a part:
They talk of principles, but notions prize,
And all to one lov'd folly sacrifice!

POPE.

LORENZO is a gentleman of distinguished talents, who has acquired a repu-

table degree of celebrity, by his progress in literature and natural science: but his knowledge is rather extensive than profound. He passed through the university with credit, both for industry and regularity of conduct; and had completed his education with an indeterminate view to one of the learned professions, when an incident comparatively unimportant directed his thoughts to the Church. Naturally

of a sober disposition, he did not venture to assume the sacred character without some preparatory enquiry concerning its nature and requisitions, and accordingly proceeded to pursue that enquiry with earnestness. A perusal of Bishop BURNET's Discourse of the *Pastoral Care* compelled him however to pause, and reconsider his design. The standard proposed by the laborious prelate, himself also the transcript of his precepts, so far exceeded the spiritual calculations of LORENZO, that the conscious novice almost trembled at the idea of entering upon a profession, the obligations of which wore so severe and responsible an aspect. Meantime, the persuasion of friends, the unexpected death of an incumbent who held a family living, and, above all, the pernicious interference of a clerical intimate, who depressed the standard of the above-mentioned apostolic treatise to the taste of the times, chiefly indeed by deriding the memory and labours of its author, were arguments indecisively resisted. The irresolute candidate deserted the ground he had taken: compromised with the enemy; and, after a short interval, solemnly declared, in the presence of God, that he trusted he was *inwardly moved by the Holy Ghost* to dedicate himself to the service of the sanctuary.

Had LORENZO, when his conscience was awakened by the affectionate monitions of Burnet, either entirely relinquished his project, or endeavoured to elevate and spiritualize his soul, by fervent supplication for the divine guidance and protection, how exalted might have been his character! But conviction was chilled and exanimated in its infancy. He parleyed with temptation, till the tempter seduced and vanquished him.

It was professedly his first intention, on taking possession of his preferment, to fulfil with care and perseverance the duties of a parochial minister. The awful ceremonial of the ordination, the promises made to his diocesan, and the study of certain practical works, which had long slept undisturbed in a dark closet of his father's mansion, contributed to impress his mind with a high sense of the dignity and importance of the clerical character. His situation too was novel, and afforded but few temptations to a man of temperate and domestic

habits. But a calm generally precedes a hurricane.

It happened within less than two years after his ordination, that LORENZO, in the course of his reading, which at that time was generally confined to scientific theology, met with a volume of *polemics*; and by this occurrence, unfortunate both for himself and the people committed to his charge, he became too soon absorbed in the study of points that bore but a remote relation to the plain duties of one who was pledged, not to wander into the labyrinth of controversy, but to watch for souls as one who *must give account*. He had not learned to estimate a subject's relative importance, and consequently his whole body of divinity speedily shrunk into one of its members.

Certainly, every topic of the Gospel invites and requires investigation; but in this, as in all other systems, some parts are of secondary and subordinate consideration. LORENZO was perfectly right in examining the more metaphysical points of theology, but the mischief was, that while his understanding was baffled by the intricacies connected with his favourite subjects, he was utterly neglecting the simple essentials of religion, the flock also demanding instruction and support, and actually perishing for lack of knowledge. I do not complain, that LORENZO totally disregarded the integral verities of the Gospel, but that his system wanted *symmetry*. It was composed of misplaced and disproportionate features. In the circle of his opinions, *that* became the central point, which in reality bordered upon the circumference. He studied a few points to the neglect or exclusion of the rest; and when chased from his haunts, the disputant shrivelled into the superficial dabbler.

LORENZO was a strenuous advocate for the apostolical origin of episcopacy; but while he eagerly availed himself of the support derived to his sentiments from the works of HOOKER and HALL, he offered but a limited assent to their doctrinal tenets, and ill relished their incidental descriptions of the purity of the Christian character. With these immortal men he could confute the Separatist; but when from the threshold of the Christian Temple *they* entered within its inmost recesses, to hold celestial converse with Him

who filled the place with his presence, he lingered without; admired indeed the columns of the portal, and examined the massy foundations of the building, but still dreaded admission into the Holy of Holies. With LAW he could triumphantly oppose HOADLY, but shunned familiarity with the author of the *Serious Call*: and though he gloried in the defender of the national Church, he almost concurred with GIBBON * in pronouncing the practical opinions of the very same divine the reveries of an ascetic. Neither did the writers on the *Evidences* obtain a less partial usage. Let the profound BUTLER supply an instance. LORENZO will confront the unbeliever with arguments gathered from the *Analogy*; but when from the same source he learned that life is a state of probation and moral discipline, he never laboured to realize this truth in his own conduct, nor embraced it as a principle of action.

LORENZO's code of *doctrine* is a system of sterile orthodoxy; and the assent he gives to the Gospel may be termed rather an intellectual apprehension of its divine authority, than a heart-felt persuasion of its reality and eternal importance. By his estimate, the *spirit* of religion is evaporated, and there remains an insipid earthy residuum. His view of Christianity cannot indeed be reprobated as heretical: but it is defective and inefficient. He defends no glaring falsehood: but we mark and deplore the depression of truth. While, for example, he generally acknowledges the lapsed state of mankind, and the prevalence of moral evil, he considers them only at a distance. He shuns detail and individuality: he scarcely views men as originally and actually sinners; nor specifies the manner in which the world *lieth in wickedness*. His inadequate conception of truth is peculiarly evident in his public addresses; for in these, LORENZO resembles that physician who would enter a lazaret-house, not to prescribe and apply *remedies*, but to deliver an eloquent declamation on the excellency of medical science; and having done this, disappear. But here the parallel ceases. LORENZO little suspects, that *himself* in common with

his people is spiritually distempered. But he never regarded the symptoms, and the antidote is unknown, and of course neglected. *They that are whole have no need of the physician!* And there are diseases which undermine the constitution by unperceived and silent operations.

LORENZO's present situation is one of great responsibility. He has upwards of twelve hundred parishioners, and among these he has resided for many years. If the thinking reader should enquire, what success has attended his ministry, he may anticipate a reply. I am very far from thinking, that the spiritual state of a parish affords an unerring criterion of its minister's character and professional habits; since in the moral, as in the natural world, some soils are peculiarly stubborn, and for a season seem to defy culture, in spite of labour and perseverance. But at the same time, if a faithful minister cannot succeed in reforming his people, disappointment is no argument for despair, and still less for indolence or desertion. Let him deliver his own soul! The deplorable state of religion in LORENZO's parish appears to result, not from the pastor's positive offences, but from his *inattention*. There does not exist any pastoral relation between the shepherd and the flock. He knows the farmers chiefly, as payers of tithe; and they know *him* as a man of pounds, shillings, and pence. He is familiar with the poor as applicants for parochial charities, and they regard *him* as the steward, and occasional distributor of doles. Thus the spiritual character is almost obliterated. Instruction is confined to the first day of the week, and to the Church. The sick are visited by the curate, who also professes to superintend the Sunday School. Public worship is indeed performed with decorum; but those of the parishioners who come to Church are inconstant in their attendance; and their behaviour during both prayers and sermon has an air of languid formality. LORENZO cannot avoid seeing these things: yet most unhappily he attributes their cause to the people's inattention, and never suspects, or dares to suspect, *his own*. He complains that they are no better for what they hear; and that drunkards, thieves, and swearers, are still intemperate, dishonest, and profane.

* See the Life of Gibbon, written by himself.

Sometimes, however, conscience will whisper, that there are faults elsewhere; and LORENZO will meditate greater exertion. But the resolutions, formed after returning from an empty Church, seldom endure beyond their immediate occasion; and the week is again wasted in employments, not unlawful in themselves, but rendered so by their abuse.

In private life, LORENZO is respected; his manners are plausible; and in his neighbourhood he bears what is called an inoffensive character. So far it is well. It is evident, however, to a near observer, that he acts upon principles which do not bear a divine impress. He shuns the more noxious habits of the world; but by no means stands aloof from its influence. He imbibes its spirit, while he disapproves of its manners. But this disapprobation is variable. It is well known, that when at a distance from his own district, he will sometimes creep to the theatre, and to the gay resorts of fashion, notwithstanding his condemnation of such things at home. These occasional violations of his own maxims, if detected, are defended on the score of their infrequency. He argues, that incidental compliance with the world is distinct from dissipation; and that restraint may lose its severity beyond the limits of his parish, for then the flock is not contaminated by bad example. Religion thus becomes a geographical nicety; and LORENZO's conduct is governed by a principle merely local. The character of *his* system is here exposed. He does not know that pure religion is uniform and steady in its influence. He scarcely seems aware that omnipresence is among the divine attributes: "*The darkness hideth not from thee; but the night shineth as the day!*"

Let us now follow LORENZO to his studies. His *library* bears a strong resemblance to his religious system: its contents are disproportionate. I pass by the elegant collection of ancient and modern classics, to examine the shelves appropriated to divinity. These are chiefly occupied by detached works on the subject of Church-government, and by controversial treatises. A large folio of Hooker generally lies upon the table, but there are few pencil marks on the margin, beyond the Ecclesiastical Polity. Hall's Divine Right of Episcopacy is to be

found in the divinity class, but you look in vain for that prelate's doctrinal and practical writings. There is, however, a tolerable collection of *sermons*, which the owner finds extremely useful towards the end of the week. Scattered about the house are numerous volumes of plain family religion which have been borrowed at different times from the study, by visitors or servants; but their places have since been filled up, and they are never missed; nor are the domestics chided for their neglect. The volumes in question are *now* regarded as obsolete, since LORENZO enters his library as a scholar or disputant, seldom as a divine, and seldomer as a parish minister. He has not learned to interweave his profession with his classical, or even theological studies, at least to any practical purpose, so as to render those pursuits subservient to the divine glory. He has not caused the collective wisdom of Greece and Rome to bow before the Cross. His learning is not consecrated. He reads to amuse a mind naturally inquisitive, or to render himself expert in the science of attack and defence. The controversies which at present disturb the peace of the Christian World, and tempt us to forget our duties in our opinions, suit exactly the taste of LORENZO. In these he takes great interest, and has not missed the opportunity they afford of indulging his unfortunate propensity. He has distinguished himself by three or four pungent publications. But the minister, alas! is completely lost in the combatant. He has opposed unbelievers in the spirit of an infidel, defended the Church with the irritability of a sectarist, and laboured to support the Protestant cause with the secular policy of a jesuit.

What becomes, in the mean time, of the immortal souls committed to his charge? *They* are not Unbelievers: *they* are not Schismatics: *they* are not Papists. But they are left to wander in the wilderness, to starve for want of pasture, and to become the prey of sin, of Satan, and of the world. *The wolf catcheth them, and scattereth the sheep!* The enemies whom LORENZO is pledged to combat, are making havoc at his very doors. Practical Atheism is the infidelity which *he* is called upon to oppose: the open despisers of the House of God and of every thing sacred, are the Separatist

whom *he* should gather to the Church: and the natives of a Protestant country benighted in worse than Popish ignorance are the proper subjects of *his* instruction.

LORENZO broods over remote and contingent danger: and he does this with a foresight connected with no self-denial; for his precautions to avert the dreaded evil never carry him beyond his library table, and the writers who furnish materials for his *Preservatives*. He is a sad plagiarist; but the inacquaintance of his patrons with original works secures him from detection, while their applause fortifies his prejudices; and the deluded polemic rests satisfied with the commendation of his partizans, without enquiring whether his professed object be obtained in the conviction of his opponents. But he writes, not so much to convince, as to irritate!

Did LORENZO's vicinity swarm with heretics, an attempt to save his own flock from contagion would more than justify him in resorting to the press, as an auxiliary to the pulpit. But his writings are composed for the public at large, or that portion of the public which can admire balanced periods, and unravel involved argument; and their size, paper, and typographical excellence by no means conciliate the purse.

Let LORENZO first evangelize his own parish; and when success has crowned *this* enterprize, he may have more leisure to reform the world. His schemes of reformation too much resemble the visionary and fruitless benevolence of modern philosophists; "whose humanity is at the horizon, and like the horizon it always flies before them." To convert those whose opinions we mistake, or to combat errors that have no existence, is a superfluous and unproductive toil; but to reclaim the wanderers at home is an obvious and indispensable duty. This, however, is regarded by LORENZO in the light of an ungrateful and plebeian employment. The truth is, that the noiseless labours of a parish priest offer no lure to ambition, nor open a path to publicity. LORENZO forgets that the ministers of Christ are compared in the Scripture to shepherds, stewards, ambassadors, watchmen, builders, labourers, and soldiers;—importing that their office requires tender solicitude for the souls of men, careful distribution, zeal for

their prince's honour, vigilance, ability to edify, and, finally, courage and perseverance. He does not habitually recollect, that prosperity can only result from exertion; and that the reward annexed to a faithful discharge of the pastoral office is *remote*, however incalculable in value, or eternal in duration.

It may be asked, Is not truth to be defended: is not error to be resisted? Certainly. But what if LORENZO's treatises remind us of the reverse of these enquiries! It is no necessary consequence, that because he writes, he writes for the sake of truth. The *spirit* of controversy is inimical to the purity of truth; and sound reasoning, at the commencement of a discussion, has, in many instances, degenerated into fiery debate, and offensive personality. A writer may begin by supporting what he judges to be truth, but if his opinions be questioned, and he replies in their defence, he may easily learn to desert his first object, and defend *himself*. That sound doctrine should be asserted, and heresy opposed, will be denied by none who admit the canonical authority of St. Peter's Epistles. While, however, the Apostle saith, "Be ready always to give an answer, &c." he adds, by way of guarding the precept from abuse, "*with meekness and fear.*" A readiness to stickle for our own dogmas with asperity and hastiness is utterly adverse to this apostolic injunction, which expressly requires mildness and consideration. Were Lorenzo immured in a college his duties might assume another character; but if he has chosen a situation that demands personal activity, the duties of that situation call for his first attention. A parish priest is sent, not to his library, but to his people. And though no Christian of sound mind will undervalue human learning, he will yet never over-rate it, nor commend it out of place: neither will he revere the man who sinks the ambassador of God in the critic and disputant.

A radical error in LORENZO's moral computations arises from a defective conception of the term *responsibility*. He possesses talent, information, address. How are these employed? They chiefly minister to his own gratifications, and however he might startle at the imputation of selfishness, he certainly disregards that practical aphorism, *none of us liveth to himself*.

If he imagine that an endeavour to counteract certain popular mistakes exonerates him from the charge of selfishness, he is deluded by a mere sophism, unless he can prove that a pure regard for the interests of religion is the *motive*. It is observable, that *his* readiness to give an answer refers, not to *the hope that is in him*, but to the opinions which he espouses.

Controversy has an obvious tendency to sour the temper, and warp the understanding; and its deleterious effects are evident in the character of LORENZO. But as the Knight of La Mancha was sane upon all subjects except chivalry, so the Knight of Logomachy (one of the most fruitful provinces in the vast empire of Polemics) can discourse as a scholar and philosopher, and even as a reasoner, unless you rashly invade his favourite opinions. Is there also Quixotism in theology? That such an intellectual phrenzy may exist is manifest in the instance before us: for LORENZO has no idea of religion unconnected with the tilts and tournaments of controversy. His partiality for these, and his intolerance of pacific divinity, remind the quiet looker-on of a circumstance which befel the peevish hero of Cervantes.

"Once on a time, La Mancha's knight,
they say,
A certain bard encount'ring on the way,
Discours'd in terms as just, with looks as
sage,
As e'er could Dennis of the Grecian stage,
Concluding all were desp'rate sots and
fools,
Who durst depart from Aristotle's rules.
Our author, happy in a judge so nice,
Produc'd his play, and begg'd the Knight's
advice;
Made him observe the subject, and the
plot:
The manners, passions, unities: what not?
All which exact to rule were brought about,
Were but a combat in the lists left out
'What! leave the combat out?' exclaims
the Knight.
'Yes: or we must renounce the Stagirite.'
'Not so, not so!' (he answers in a rage;)
'Knights, squires, and steeds, must enter on
the stage.'
'So vast a throng the stage can ne'er con-
tain.'
'Then build a new, or act it on the plain.'
POPE.

We may smile at the knight who would violate the dramatic canons of the sage of Stagira for the sake of a combat; but it will excite a very dif-

ferent emotion to see a Christian divine renounce something of more consequence than the rules of Aristotle,—the primary graces of humility and love; and to renounce these merely to gratify an angry passion!

I conclude the paper with transcribing a resolution referring to the pastoral office, which was formed by Bishop Beveridge at the age of three and twenty, (a period of life when appetite usually pleads for unbounded indulgence,) and which was brought into practice when that excellent prelate entered into orders. "I am resolved, by the grace of God, to feed the flock that God shall set me over, with wholesome food; neither starving them by idleness, poisoning them with error, nor puffing them up with impertinencies." In amplifying this wise resolve, he says, "I have found by experience, that spiritual and intellectual pleasures do as far surpass those that are temporal and sensual, as the soul exceeds the body.....I will not fill the heads of my flock with speculative notions and niceties in divinity; (which, among the less judicious, are very often the occasion of heresy and error, and sometimes of delusion and distraction:) but my chief care shall be, to instruct them in those necessary truths, which their Christian faith indispensibly obliges them to know and believe.....I shall make it my endeavour, in all things, so to approve myself as a faithful minister, both in life and doctrine before them, that, at the last day, when the great God shall call for my parish and myself to appear before him, I may be fitly prepared to give an account of both; at least, to answer for as many of them as he requires: and may with joy and comfort, pronounce this sentence of my Saviour, if it may, without offence, be applied to his ministers. 'Behold I and the children which thou hast given me!'"

(To be continued.)

To the Editor of the Christian Observer.

SIR,

I CANNOT divest myself of the opinion, that your correspondent S. F. N. has been, what is termed, a "dead shot," and having proved unusually so the last season, his conscience has troubled him in much the same way

as that of the Fox at the point of death, in Gay's Fables, a few lines of which may be aptly accommodated to his case :

"Brethren, from evil ways depart,
My crimes lie heavy on my heart.
See, see!!! the murder'd hares appear!
Why are those bleeding pheasants there?
Why all around this noisy train,
Who haunt my ears with partridge slain?"

My reason for this opinion is, that his mode of arguing seems to me, to bear the appearance of an *hasty impression*. I should be very sorry to express myself disrespectfully, but I must add, that the case of those who would follow the sports of the field is not properly stated, and the only argument used to prove the unlawfulness of them is in no way applicable. At the same time I am glad that this question is stirred, because I must own I have had some doubts about it, and could much wish that it were fairly investigated, and that some able and *experienced* correspondent would take the trouble of reviewing and stating the arguments on both sides, and shew wherein (if pursued under proper restrictions) the killing of game is *unlawful*, by which, I presume, you mean contrary to the Spirit of the Gospel.

It may be right first to state my objections to S. F. N.'s arguments, and then my own view of the subject. 1st. I would ask, what analogy there is, or what parallel can be drawn, between angels and men, and men and game? If the Almighty had appointed men for the food of angels, and more especially, if the means of procuring them were conducive to the health of those superior beings, I know no blame that would attach to the angelic host; though to be sure it would be a very awkward predicament to catch at a cherry, and find oneself in a moment dangling in the air, and about to be devoured, though doubtless with as much civility and kindness as possible. But let us see the absence of all argument in another way. I presume, that if your committee were dining with your humble servant, (which would be a great pleasure to him,) and afterwards he were to ask you to play an hour at bowls on his green, you would not refuse: yet your correspondent might say, Gentlemen, what would you think of the angels if you were to see

them at such an amusement? The analogy is as just in one case as in the other: it is absurd to think of *angels* so amusing themselves, but surely not of men. The next thing to which I object, is the extreme unfairness of his statement. Is it necessary that every one, who shoots or hunts, must go merely to butcher as many creatures as possible, and make that his aim and boast? If S. F. N. has done so, he has reason to condemn himself; but this has no more to do with the simple fact of shooting or hunting, as to their lawfulness or unlawfulness, than the debauchery of gluttons has to do with your and my drinking soberly. And allow me to say, with all submission, notwithstanding your recommendation of Mr. Gilpin's work, that he is continually erring in this way, by representing the extremes and absurdities of individuals as an objection against the thing itself. The only argument of any force S. F. N. merely hints at, viz. the question of expediency; to which I will refer hereafter. Allow me now to state my own views of the subject, and I cannot do it better than by referring to my own case. I am advised to take much exercise; but it is no pleasure to me to ride or walk to such a gate and back again. I find a need of some *object*, of something to allure me, and to prevent a sensation of fatigue. I find that shooting answers this purpose. I am rather fond of it. The pursuit therefore leads me insensibly from field to field, affords me strong exercise, beguiles what would otherwise be a tedious walk, and sends me home with a good appetite, and perhaps a brace of birds in my pocket: this conduces to my health, and fits me for other labours. It never enters my mind to go out for the purpose of butchering as many unresisting creatures as possible, nor is this in any way necessarily attached to the sport. If indeed I found that by following this amusement I should injure the minds of my hearers, and prevent my usefulness; if it should occasion my uniting in company that would be inconsistent and dangerous; if it should rouse the jealousy or anger of the Squire, I would abstain from the pursuit as a matter of *expediency*. Doubtless every thing should yield to the consideration of duty. If that were compromised the question would be decided in a moment. But

it appears to me to depend upon each person's peculiar situation, and to be a matter of expediency alone. The Almighty has given us the animal creation for the support and even the luxury of life; and if the toil of obtaining any part of it be of further benefit, by affording an healthful exercise, I confess it does not appear to me in what light it can be considered as unlawful. S. F. N. thinks the amusement has a tendency to blunt the benevolent and tender feelings; I would ask, whether he has really found it so in his own case? I much doubt it, and certainly as far as my own experience reaches, I have never perceived that effect to arise from it. The simple fact to be decided is this: whether shooting, for example, if used properly, and if expedient, is unlawful or not; and in arguing the case I hope your correspondents will refrain from stating any case of abuse, as by no means a fair mode of viewing any subject. You, indeed, speak decidedly as to the unlawfulness of field sports: at the same time allow me to say, that I have had the honour of knowing at least two clergymen, who, for a long course of solid piety, great benevolence, faithful preaching, and consistent lives, have been surpassed by few, and who nevertheless did not think the use of the gun and of the greyhound derogatory to their Christian principles and ministerial labours. As September is fast approaching, may I request an early insertion of this paper, if admitted, and beg the favour of an early answer also, because I wish to have no doubts remaining on my mind; for the pious Corbet's rule, "what thou doubttest do not," is a scriptural and an excellent rule.

I am, Sir,

Your obedient servant, and constant reader,

GEORGE.

P. S. If killing game be unlawful, how is it to be obtained? We must not purchase it; and to receive it from others would be acquiescing in their evil deeds.

To the Editor of the Christian Observer.

SIR,

I HOPE you have not forgotten your old correspondent, the Popish Priest,

who wrote to you above two years ago. I then complained of the inconsistency of a part of your heretical body, who, to borrow an expression of your own, are Protestants with Popish principles. I therefore endeavoured to shew that the persons whom I pointed out, if they were true to the doctrines which they professed, ought "to return to the bosom of that venerable mother who hath been so long bereaved of her children."

I have been watching your progress, Mr. Editor, from that time to this, and I must insist that your pages exhibit innumerable proofs of the sad consequences of that schism, which acquired among us the name of the Northern Heresy, and among you the title of the Reformation. Is it not notorious, that you Protestants, as you term yourselves, are almost infinitely divided; that even your most religious people expend more than half their zeal in quarrelling among themselves; and that many of you now abhor one another much more than you hate the very Catholic from whom you separated? It appears to me, Sir, that some of your smaller diversities of opinion produce more animosity than your greater differences, and also that the profession of moderation (a profession which the *Christian Observer* more particularly makes) brings down the hostility of all parties. In short, Sir, I see that you are in crying want of one supreme infallible head of the Church, by a single stroke of whose pen all the volumes of Toplady and Fletcher, of Overton and Daubeny, of Academicus and Kipling, &c. &c. being superseded; Dissenters and Churchmen, Calvinists and Arminians, Socinians and Trinitarians, Presbyterians, Independents, Baptists, Quakers, and Methodists, would at once be rendered sound in the true faith, and peaceable members of the same universal Church.

But the subject which now more peculiarly invites my pen is one to which my attention has been attracted by some of your late papers. I perceive, Sir, that you are an enemy to the free and lively mode of spiritualizing Scripture, now so much gaining ground among you. I will admit that a considerable liberty of this sort ought not, perhaps, to be granted to you Protestants, lest you should so employ it as to increase the diversi-

ties of opinion which already prevail among you. Private Christians being allowed by you to interpret the Scripture for themselves, may, by the aid of this licence, make the Bible speak whatever language they please. Among us Catholics, however, there is not the same danger. For my own part, I am a remarkable friend to the plan of spiritualizing, since I consider it as highly favourable to the true Catholic Church; and I write to inform you, that I recently preached a sermon, with great success, to a very crowded audience, taking for my text that very parable of the Good Samaritan which, both in one of your *Modern Characters*, and in a recent paper, you declare to be not fairly susceptible of this kind of exposition.

In order fully to shew you the advantage which we *Catholics* are able to derive from this happy system of interpretation, I will trouble you with a brief summary of my sermon; and I am much mistaken if my mode, both of maintaining the parallel, and of hurrying through certain difficulties which always obstruct the progress even of the most ingenious interpreter, is not superior to that which is in common use among your Protestant party.

The Parable of the *Good Samaritan*, as I informed my audience, is intended to teach some of the most important truths of the whole Bible. It was delivered in order to confirm us in the Catholic faith, and to overthrow the cause of all our heretical adversaries. Let us proceed to the explanation of it.

"A certain man went down from Jerusalem to Jericho, and fell among thieves." Some of our antagonists ignorantly affirm, that this *certain man* represents the whole race of Adam, or human nature. But though the term, "a certain man," is a general, it is evidently a somewhat limited, expression. It signifies not *all* mankind, but that part of it about which the Scripture chiefly concerns itself, I mean the great Catholic universal Church. This certain man, "the Church," is said to have fallen among *thieves*; and who are they? Unquestionably the thieves among whom the Church has been so unhappy as to fall, have been Luther, Calvin, and those other heretics, who have taken part with them. For does not the

Scripture, in another place, declare them to be thieves? Christ is said to be the door, and St. Peter, as you well know, was his successor; and all who enter not in through the door, that is, through the door of Christ and of St. Peter, are *thieves* and robbers. The thieves, among whom the Church fell, are said to have *stripped him*. And did not Luther and Calvin, and all the other band of heretics, literally strip, or endeavour to strip, the Pope of his dignity, the general councils of their authority, and the very Churches of all their images and ornaments.

They "left him," it is then said, "*half dead*." With what difficulty do the Protestants interpret this expression! It nevertheless contains a prophecy which has been remarkably fulfilled; for was not the half of Christendom separated from the Pope by these thieves and robbers; and is not the part which is thus severed become *dead*? I mean dead, so far as respects spiritual life and all Church privileges.

We next read, that a certain *Priest and Levite* happened to pass that way. The Priest and Levite mean, as I conceive, those two great orders in the Catholic Church, the Franciscans and the Dominicans; or the two expressions may typify the monastic and secular clergy, neither of whom were able to recover the fallen Church. Who then is the *Good Samaritan*? Unquestionably, this is the Pope, whom, on account of his goodness, we most properly term his holiness. Without his friendly aid the Church would have remained in its low and fallen state. He it is who poured in its wounds the *oil and wine*, of which we next read, and who administers the same oil and wine unto this day; for does not the oil which we now use in extreme unction derive its efficacy from him? And does not the fact of the miraculous conversion of the blood, which takes place in the Sacrament, rest on the infallible testimony of the same holy Pontiff? The Good Samaritan is spoken of as riding on an *ass*. Wonderful coincidence! The Pope, as you know, rides once a year in procession, on an *ass*, in proof of his humility. How abundantly does this allusion to the *ass* confirm the point that the Good Samaritan is the Pope!

But, further, the Good Samaritan

gives *two-pence* to him who had fallen among thieves. Now the Pope, as you well know, bestows not only pence, but shillings and pounds, upon the Church; for he is the source of all the revenue which it receives. The words *two-pence* are used in allusion to that tax which has been denominated Peter-pence, a tax most charitably and beneficially applied, though much complained of by the heretics. Take notice, that the Good Samaritan, that is to say, the Pope, promises to enlarge the gift to him who had fallen among thieves, if it should prove necessary to do so at some future period; for he says, "whatsoever thou spendest more I will repay thee." How clearly are we thus conducted to one of the great practical conclusions which I would draw from this parable, namely, that all future taxes which, in consequence of the increased expences of the Church, his Holiness may see fit to impose upon his children, ought to be furnished with cheerfulness and alacrity; since they will unquestionably be expended in furthering the interests of the Church, in delivering her from the enemies among whom she has fallen, and in restoring her to health and comfort, as well as to splendor and dignity.

"Go then," says the parable, "and do thou likewise." Go, and after the manner of that Good Samaritan, the Pope, employ the good things of this life, with which Providence has entrusted you, for the benefit of the one true Catholic Church. Have pity on her in this day of her affliction and need. Let the bowels of your compassion yearn over her. Say not that other objects demand your bounty. Pass not by on the other side. Give freely: give promptly: give, not merely according to your necessary and bounden duty: to do this is to give only as it were a *single penny*. Give besides as a work of supererogation. Then may you be said exactly to resemble the Good Samaritan, and to give your *two-pence*.

I perceive, Mr. Editor, by a late monthly publication, that one of your Protestant expositors is charged with having used a most uncommon and unwarrantable degree of licence, in his manner of spiritualizing Solomon's Song, and that the Editors of the periodical review, to which I allude, most vehemently protest against this

audacious," and I believe they add, "profligate" manner of interpreting the sacred writings. I trust that my exposition cannot be deemed, by any sound Catholic, either profligate or audacious; since it evidently has that practical use which I have always understood to sanction any fanciful interpretation. For what can be of greater practical importance in our eyes than to promote the cause of the one true Catholic Church; a Church, which, as we believe, whosoever leaves departs at his peril; and which, whosoever enters may rest assured of his becoming entitled to every privilege of the Gospel.

I am, SIR,

Your old friend and correspondent,
the Popish Priest of the old school,

PETER O'LEARY.

To the Editor of the Christian Observer.

"To admonish," said a gentleman, in a large company where I lately was present, "is the characteristic office of friendship. I never feel so lively a warmth of gratitude and affection towards an individual as when he points out to me the faults which I have committed, and warns me against failings into which it seems probable that I may be ensnared."

Every person in the room echoed these sentiments with eagerness, and with a tone of voice, and an animation of countenance, expressive of heartfelt approbation.

"It may be observed too," said a lady of the party, terminating a long interval of silence, by which the clamour of applause had been succeeded, "that the weight of obligation due for friendly advice and reproof is, in many cases, greatly increased by peculiarities incidental to the situation of the kind monitor and corrector. In every case, no doubt, the kindness must be received, by a mind possessed of a particle of genuine feeling, with the strongest emotions of sensibility: and nothing would give me so much pain as to be supposed capable of saying a word that could depreciate the obligation in any possible instance. But different people are differently circumstanced. And according to variations in many particulars which might be enumerated, proceedings, similar in their nature, may wear a different appear-

ance. To enter into a detail of the particulars in question might seem invidious. All that I mean to say is, that, in estimating the amount of our debt of thankfulness, they are intitled to be admitted into the computation."

"You are perfectly correct, Madam," exclaimed a second lady: "I completely agree with you. For my part, I think that every thing depends upon circumstances. Some persons have a right to offer their advice when they are so disposed. These are the clergy, for example. They are at liberty to lecture you as they think fit. It is their business, and they are paid for it. And as they mean it for our good, we are much obliged to them for taking the trouble; particularly when they favour us with a little of their counsel in private. Other persons stand upon another footing."

"As to the gentlemen of the gown," cried a tall officer, "they may lecture me as they choose from the pulpit. But if one of them were to honour me with his admonitions in a private apartment, I should take the liberty of civilly shewing him the shortest way to the door."

"It is provoking," said an elderly man with a stern aspect, "to observe that all the clergy, as soon as they mount the pulpit, fancy themselves intitled to the same privileges. A doctor of divinity with a bushy wig, or a reverend don of threescore and five, though he be not a doctor, may be suffered to speak what he pleases. But for a smooth-chinned puppy of twenty-eight to think that, because he is stuck out in a gown and band, and raised six feet above our heads, he may tutor his seniors, who have more knowledge of the world, aye, and perhaps, more goodness too, in their little finger than he has in his whole body, is not to be endured."

"Indeed," replied a smart female, "the impertinence of the young parsons, and the arrogance of the old ones, are equally intolerable."

"I am of opinion," subjoined a lady, who sat opposite to the last speaker, "that we are under no obligation whatever to any clergyman for his lessons. He is paid for delivering them; and must do something towards earning his pay, if he would secure promotion, or if he would maintain any credit in society. He may be a very good sort of man, to

be sure, as well as another. But as an instructor and reprover he may be left out of the argument."

"Your remarks, Madam, are very just," said a lady at her elbow. "And I am confident that laymen have still less right to interfere than clergymen. In justice, however, to my sex, I must fairly say, that I have often known married women, whose advice has been of signal service to their husbands."

"Begging pardon of all the good ladies here assembled," replied a dashing young baronet, bowing with a self-complacent laugh; "if my spouse were to begin to throw away advice upon unworthy me, I should venture to recommend to her the inspection of her nursery and her work bags."

"And I," said a demure man in a corner, "should instruct mine, from authority to which on all occasions I defer, that her business is to be subject to her own husband in all things. A wife is not to instruct her husband, who is appointed her head: but to be thankful for admonition, and if need be, for reprehension, from him."

"As to the headship of husbands," said a lady, who had not yet spoken, "I am not going to contest it. But I must beg leave to observe, that there are many reasons which shew that a husband is extremely unlikely to note the defects of his wife with fairness. He is proud of his authority over her; and, in consequence, examines her with a prejudiced and censorious eye. If she happens to have any failings, he feels the inconvenience of them, and therefore magnifies them always to his imagination. He often finds it commodious to impute faults to her for the purpose of justifying himself. Nay, the very parts of her conduct which offend him, may be designed by her to promote his credit or advantage in some way of which he is not aware. Besides, he is bound to love her, and of course not to tease her: and obtruded advice is always teasing. On all these accounts, not to mention various others, he will do well to keep his counsel to himself. If a common acquaintance, indeed, should think it worth while to suggest to her some little matter which might be amended in her deportment, possibly she might be obliged to him."

"I am very sorry, Madam," ex-

claimed another in a tone of surprise, "to hear those concluding words follow such admirable and convincing remarks. All that you have said of husbands is indisputable. But what pretext can an acquaintance have for intermeddling with my affairs? I protest that if an acquaintance were to dictate to me, to inform me that it becomes me to do this thing, and that it does not become me to do the other; I should regard the interference as the height of presumption, and should be foud, I hope, to resent it with proper spirit. I would as soon permit one of my girls to set up for my instructress."

"For a child," said an erect matron, "to have the audacity to instruct her parent would, in truth, be most monstrous. But how happy ought those daughters to consider themselves, whose mother condescends to impart to them, day by day, the result of her own experience, and the conclusions of her own wisdom!"

"I could open my mind a little on that subject," said a young woman of eighteen to her neighbour in a whisper, which I overheard, "if my mamma were fast asleep, or gone home."

"Manner is every thing," cried another female. "If a person gave me the best advice in a rough method, I should be certain that it proceeded from malevolence."

"And if it were given smoothly," interrupted her neighbour, "I should be equally certain that the smoothness was meant to disguise the pride of fancied superiority."

"How could I be satisfied," demanded a gentleman, "if some prig were to have the assurance to tell me of a fault, that he might not have the very same fault himself?"

"And if he had it not," said his nearest companion, "he might have some other."

"And any person," pronounced a grave man, at the opposite extremity of the room, "who pretends to take the mote out of my eye, before he has cast the beam out of his own, is a hypocrite."

You will relieve me, Mr. Editor, from very oppressive anxiety, if you will have the kindness to inform me, whether there be any circumstances in human life under which it may be lawful for one person to give counsel to another.

M. Q.

"PEACE, BE STILL."

"Go, lash with monarch hand the main,
Go, and the winds rebellious chain,"

The Persian despot said.

To speed the task, in vain, they fly,
Still roar'd the wind, and still on high
The billow curl'd its angry head.

Not so when once Judea's wave
Forgot herself, and dar'd to rave
In presence of her God.

Unmov'd the world's great Saviour stood:
"Be still," he cried, the blushing flood
Crouch'd suppliant 'neath its Maker's
nod.

'Tis thus, when o'er the wounded soul
The troubled waves of sorrow roll,
The world would hush the storm:
She bids her slaves the tempest ride,
Bids them command the furious tide
The fields of bliss no more deform.

Then Pleasure from some vantage ground
Scatters her oily perfumes round;
And Honour mounts the blasts;
Wealth in his bags the breeze would bind:
In vain: still deeper roars the wind,
Still wide the moral tempest wastes.

But if Religion's hallow'd form
"Move on the waters," soon the storm
To dumb repose is driv'n;
Mute is the blast which tore the soul,
And still the wave which us'd to roll,
And all is peace and heav'n.

O. C. K.

REVIEW OF NEW PUBLICATIONS.

Life and Moral Lessons of Professor Gellert.

(Continued from p. 424.)

In morality, as in most other objects

which occupy the attention of man, experience will inform us that theory and practice are not always united in the same person. It should seem that moral speculations, built upon abstract

reasoning, and addressed exclusively to the understanding, have frequently a tendency to harden rather than to correct the heart, and leave us satisfied with a barren assent of the judgment which has no influence on the practice. Modern writers on Ethics too frequently rest contented with *convincing* their readers, and take no pains to *persuade* them to act agreeably to this conviction.

"What a multitude of students," says Gellert, "would come out of our colleges and academies with hearts full of noble sentiments, and with the purest morals, if virtue consisted merely in the knowledge of a system of morality, if pure morals were not rather to be produced by Religion, than by unaided reason, and did not still more depend on the operation of God's grace in our hearts to change, than on the effects of education to improve them." (Vol. II. p. 2.)

We are not therefore to expect in the "Moral Lessons" of Gellert an exact *system* of ethics; refined speculations; nice and intricate discussions on difficult cases of conscience: his object is to interest the heart and influence the practice. He is particularly anxious to guard us against considering any actions as virtuous, which, however consonant to a right rule, do not result from a right motive: he pursues and traces false principles of action through the various windings of a self-deceiving heart; he analyses, in a discriminating and lively manner, different characters, and teaches us the right opinion which we ought to form of them. But the great excellence of the work consists in this, that the reasoning is that of a mind well imbued with the doctrines and the morality of the sacred Scriptures. From this divine source are derived his most impressive exhortations: and, following this unerring guide, he has, in general, raised the standard of morals to that which Christ established. We cannot, however, discharge our duty without expressing our opinion, that his arguments rest too much on human reason; it is, indeed, on reason enlightened by revelation; but why then does he not *directly appeal* to the authority of Scripture? Why profess to derive his morality from the principles of reason, and yet labour to shew that the improved systems of morality, which modern times have produced, are to be attributed to the light of revela-

tion? If, indeed, Gellert had presented us with one of those meagre, lifeless, systems of ethics, which only serve to prove the weakness and blindness of unassisted reason, we should have noticed his work only to censure it: but, though he appeals to the decisions of reason, it is to the reason of a Christian; and upon this ground we commend the Lessons, though our praise would have been more unequivocal, had he more distinctly proposed revelation as the basis of his system.

The object of the first lesson is to deduce from reason the principles of morality; and in this attempt, we think, that Gellert has not been more successful than his predecessors. It is unnecessary for us to combat, as unscriptural, the supposition of certain "seeds of virtue," of "happy dispositions favourable to what is good," of "an inclination to act well" in the natural man: Gellert himself, in another passage, contends, that "there exists in us a natural disposition to evil, which we bring with us at our birth," and that "to get the better of this unhappy propensity, we must have recourse to supernatural strength, and the immediate assistance of God." (Vol. II. p. 27.)

But let us examine his "fundamental law of morality."—"Do from obedience, and in the integrity of a heart well-disposed towards its sovereign master, all that accords with the divine perfections, thy own true happiness, and the good of thy fellow-creatures: abstain from every thing repugnant to these ends." We fear that our conceptions of the attributes of the Deity are so imperfect, so indistinct, and of a nature so *analogical*, that we can derive from them but few conclusions in the science of ethics, beyond some obscure expectation of a future state of rewards and punishments. And when the moralist assigns as a *rule of conduct* an endeavour to promote our own true happiness and the good of our fellow-creatures, the question naturally returns upon him, *how* are we to accomplish these ends? The only answer which a Christian can give, is, "by obeying the will of God as *revealed* in the sacred Scriptures." Till some case is pointed out in which these are not sufficient to guide our conduct, we must adhere to our opinion, that it is unnecessary to seek for any other

rule of action. The precepts of Scripture, it is true, are delivered in general terms; it is, therefore, the business of the moral philosopher to extend and illustrate these precepts, to explain their application, to point out the various ways in which they are violated, either in the letter or in the spirit: he is not called upon to discover new precepts.

There are certain metaphorical expressions used in common language, which, though perhaps not very clearly understood, are fully sufficient for the intercourse of society. But in a philosophical treatise, they should not be used without a proper explanation of their import; and no reasoning should be built upon them. We do not think that Gellert has sufficiently observed this caution in his second lesson. The faculties of the soul are properly divided into those of the understanding and the will. Such as fall under the second description, the passions, are *metaphorically* termed the qualities of the heart: and the same kind of expression is sometimes extended to the powers of the understanding, when *not contrasted* with the affections of the will. But we see not on what principle the distinction, which Gellert attempts to establish in the following sentence, can be explained: "our reason affords us a natural light, which makes us perceive the existence of a divine law concerning virtue; moreover, our hearts possess a faculty which enables us to feel what is just or unjust, &c." (p. 34.) Much less are we inclined to admit, that "this faculty, this *feeling* of the heart, constitutes conscience." (Ibid.) That we are indued with a natural conscience, that there is a "law written on our hearts," is the declaration of an inspired apostle: but this conscience, we are of opinion, is the judgment of the understanding, not the impulse of the will; for our inclination is frequently in direct opposition to the dictates of conscience. Conscience is that faculty of the soul by which it distinguishes between moral good and evil: like every other faculty it requires cultivation; it is naturally weak and easily corrupted; it will become torpid, if systematically neglected; and may be almost stifled by repeated opposition to its dictates. On the other hand it may be improved by the study of the Scriptures and the influence

of divine grace: and, when thus improved, it will, in most cases, decide instantaneously. But its decisions are not, therefore, less the decisions of the understanding, as Gellert would argue; for when the mind is familiarized with a chain of reasoning, it will pass from one end of it to the other without noticing the intermediate links. When thus improved, and only then, conscience becomes a sure guide; for it then enforces the precepts of revelation. Mere feeling or sentiment is a fallacious criterion of moral rectitude; and unassisted reason will frequently lead us into error.

The third lesson ably exposes the errors of the ancient philosophers; their absurd conceptions of the Deity; their chimerical notions respecting the nature of the soul; their doubts respecting a future state; their morality false in its principle, and defective in its precepts. The professor, warming with the importance of the subject, asks, whence the philosophers of our day have drawn their knowledge of a "more sound philosophy, if not from the source opened to them by that Religion, against which their pride exalts itself, and which their ingratitude leads them to affront?" (p. 63.) He then proceeds, in very animated language, to shew the great improvement in morality which has resulted from Christianity; and, after describing the dangerous tendency of infidelity, concludes the lecture by an affectionate exhortation to his pupils not to dread the ridicule of the world, or the terms of "an hypochondriac, a dreamer, a fanatic."

The fourth lesson, which treats of the difference between philosophical and religious morality, deserves particular attention. The one derives its duties from reason, the other from revelation. The one aims only at the regulation of the exterior conduct,

The other "has a much more elevated view, viz. to change and renew his heart entirely; and for that purpose it makes use of means far superior, and requires a faith and repentance of which reason alone cannot inform us. The love of God and of our neighbour are two effects of faith on which it founds all our duties. The truths it teaches us are accompanied with a divine efficacy, and this is the great point of difference between reason and religion; the first even when it instructs us in the necessity and excellency of our duties, is *able* [unable] to in-

form us from whence we can derive that prevailing disposition, that faculty capable of making us triumph over evil, and practise what we know to be good. Christian morality not only obliges us to the outward practice of duty, but insists on the constant virtue of the heart, on the acquiescence of the soul to all the divine laws, and, above all, on the purity of our views and inclinations. It teaches us that, apparently good actions, whatever conformity they may seem to have with the law, however advantageous their consequences may be, whatever difficulty or whatever honour may attend the exercise of them, do not deserve the name of virtue, unless they proceed from a predominant sentiment in our hearts of love and respect towards God, and sincere affection for our fellow-creatures. It embraces the whole extent of our duties, so as not to authorize the heart in any one exception. Christian morality does not confine itself to the forbidding the perpetration of crimes, but proposes to itself the entire extirpation of every evil desire." (Vol. II. p. 79—81.)

The virtues which philosophical and religious morality recommend are derived from a different source, and differ "in the degree of strength and clearness, and in the universality of the proofs with which" they furnish "us." They differ, lastly, in the motives by which they propose to lead us to virtue. Not only is a future state of rewards and punishments rendered more certain by Christianity; but a still higher motive is offered to him who believes in the redemption of the world by Jesus Christ.

"He who has," says Gellert, "a lively faith, which is produced in us by the truths which are taught in Scripture, will be more strongly penetrated with love to God, than he who merely considers him as Creator and Preserver of the Universe, by the light of reason, and consequently this love will more forcibly lead him to the practice of virtue. To believe in and adore a Redeemer, by whom all things in heaven and on earth were made; who is God and our only refuge, who became man for our sakes, taking on himself the punishment due to our sins, and suffering the most cruel death for our salvation; who commands us to be virtuous, and forbids vice, and came on earth not only to save us, but also to sanctify us, so that we cannot have a share in his grace and his merits without sanctification: to be truly persuaded of all this, and not to feel desirous of obeying his commandments, would it not imply an inconceivable contradiction? This sublime motive is made use of in the Christian morality, not only as an encouragement to perseverance in virtue, but as the

very source of virtue, from whence it draws its efficacy." (Vol. II. p. 86, 87.)

It is certainly somewhat singular that, impressed with these sentiments, Gellert should still "propose to deduce our duties from reason," even though he observes that he will not forget that he is a Christian, and that he is addressing himself to Christians. Now that the brightness of the Gospel, as of the meridian sun, has illuminated the world, we are no longer at liberty to wander in the twilight of reason. But we have already observed at sufficient length upon this subject.

The object of the fifth chapter is to prove, that "virtue is the only true source of happiness." If virtue consisted merely in the conformity of our actions to a right rule of conduct, self-approbation and the applause of the world might sometimes compensate for the sacrifices which we might make of our inclination to our duty; but it would perhaps be difficult to shew that such would in *this* world be universally the case. But as virtue implies further a right disposition of the heart, a right *motive* from which all our actions spring, it must necessarily be, from this consideration alone, the principal source of our happiness, inasmuch as it implies a freedom from the worst of tyrannies, the tyranny of our corrupt inclinations; of our turbulent passions; of the corroding anxieties which disturb our repose; of the world, its fashions, its follies, and its prejudices. And if we further consider that this rule of conduct is the will of him "in whom we live, and move, and have our being;" this motive love to an infinitely benevolent Creator, a crucified Redeemer: if we reflect that such virtue is attended with peace of conscience, blessed with the "spirit of adoption, whereby we cry, Abba, Father," and encouraged by the promise of the world which now is, and of that which is to come:" truly then virtue is the only source of happiness.

The following observations may tend to correct certain erroneous notions very prevalent in the present day.

"To do what is right and useful, not so much because it is right, but rather because it agrees with our disposition, our habits acquired from education, established custom, and our outward situation in life, is no act of virtue with regard to our souls."—"It is possible to write divinely well on virtue, in order to acquire the reputation

of an excellent writer; to perform most punctually every duty of an employment, with a view of obtaining a much more advantageous one; to speak well of every one, in order to be praised in return; to consecrate the greatest part of a fortune to actions of charity and generosity, to obtain the reputation of munificence and liberality; to humble ourselves, though we possess distinguished merit and talents, that we may excite the more admiration; to stifle the desire of revenge from a fear of incurring danger; to fly all excesses of sensuality, merely on account of the shame attached to them; to pique ourselves on having good morals, because they are held in esteem by those amongst whom we live; to profess our religion at the peril of our lives, from the mere motive of having been attached to it from childhood; to appear sincere and serviceable, as a means of procuring friends and protectors; to occupy ourselves in relieving the distresses of widows and orphans, as if to force the Almighty to increase our sum of worldly good; to preserve ourselves from ambition, from a love of ease, and from avarice, from an attention to reputation; to shew no ill humours, from a fear of appearing ridiculous; to restrain ourselves from all evil speaking, from fear of incurring the hatred of others; to avoid excesses of drink, because a dangerous illness makes us fearful of the consequences; to shew ourselves peaceable, not to excite fresh enmities: all these, and a thousand other actions of the same kind, which have an appearance of virtue, are nothing less than virtuous in regard to the source from whence they proceed; they frequently deserve more blame than praise, and are nothing but a concealed self-love." (Vol. II. p. 115—117.) "I do not, however, insist that the purity of our motives must be distinctly present to our minds in each particular case; but it must exist in them habitually, and be the spring of our actions." (Vol. II. p. 148.)

It is a somewhat singular omission in most treatises of moral philosophy, that nothing is said respecting the means of attaining to that virtue which they inculcate. Gellert is sensible that "however useful a philosophical knowledge of human duties may be, it is an undoubted truth with Christians, from the testimony of the Scriptures, that man must, in order to become virtuous, happy, and agreeable to God, be entirely changed and formed anew, after the likeness of his Creator. The means by which this change must be effected, we call repentance. It is the efficacious operation of divine grace on the corrupt nature of man." (p. 129.) This, however, he justly observes, does not su-

persede the use of natural means; and in the second part of his work he lays down and illustrates various rules and directions calculated to promote our progress in virtue.

Gellert is not one of those who deal out virtue by weight and measure, who constantly endeavour to curtail the claims of morality and religion, as if fearful of being "righteous overmuch:" his view of our duties is liberal and comprehensive. True benevolence, as he well shews, extends not merely to the redress of the bodily wants of our fellow-men, but to the rectification of his errors, and to his instruction in righteousness. He likewise points out, in this lesson, the folly and absurdity of those who expect to compensate for the indulgence of one or more vicious habits by the merit of useful actions.

In the seventh lesson, Gellert strongly enforces the necessity of preparation in the morning, and self-examination at the close of the day.

"In the retirement of our closet, in our hours of meditation, we frequently feel ourselves well disposed; knowledge, sentiments, conviction, nothing seems wanting to our wisdom. But an eye of observation cast on the world, a transient entrance into society, seducing occasions, a surprise of our senses which awakens our desires, some trifling advantage which allures us, a pleasure which imagination paints to us with her enchanting colours, a trifle, aims a blow at our virtue, and often makes us act in opposition to our conviction.—Would it not be too late to arm ourselves against the danger when it is present? Let us then represent our duty to our minds in all its importance, and inviolable necessity, before we engage in those different and varying scenes which compose the daily course of our lives." (p. 136.)

Not is Gellert content with general exhortations on this important subject; he lays down several useful rules for practice, as the keeping of a journal, in which is recorded our progress in virtue or the failure of our resolutions; and the reading of a portion of Scripture in the morning, and fixing in the memory some striking passage, as "a kind of divine armour." Prayer he recommends as most efficacious in conducting men to the practice of virtue; but we think that a stronger argument than any which he has adduced on the subject is this, that to prayer the blessing of the Holy Spirit is expressly promised; and without

prayer it is presumption to expect it. We do not forget that he professes to deduce the duties of morality from reason; and it is *therefore* that we notice this instance of the defect of his plan. Reason, we apprehend, only shews that prayer *may* be acceptable to God, and, at the same time, suggests many doubts on the subject: revelation teaches us that it *is required* by God. Why then should we now build morality on mere human reason?

The eighth lesson is admirably calculated to guard young minds against judging too hastily of others by first impressions or outward appearances. Gellert analyses different characters, who appear to be what they are not; strips them of all adventitious ornaments; removes all the false glare of rank, or wealth, or learning; and exhibits them in their native deformity or excellence. But we should beware of running from an extreme of simplicity to an unwarrantable excess of suspicion. When Chrysanthus is described as miserable amidst external splendor, let us not imagine that happiness is to be found only in obscurity and retirement. Happiness, that imperfect happiness which alone is allotted to us in this world, is not confined either to the palace or to the cottage; it results not from outward circumstances; but is the exclusive portion of him who conscientiously discharges his duty, in whatever rank or station of life he may have been placed by Divine Providence. More cares, perhaps, and greater anxiety attend those of higher rank; but, if they faithfully perform the task required of them, those cares, that anxiety, are compensated by the consciousness of more extended utility.

In treating of authors, whose writings are useful in a moral point of view, the professor has some judicious remarks upon the works of the ancient philosophers. These we should have been glad to transcribe, had our limits allowed us to do so, with a view to correct the error of some thinking persons, who, justly objecting to a modern system of ethics built upon the doctrine of expediency, have ventured to recommend as a substitute the moral treatises of the ancients. Neither will our limits permit us to discuss the merits of the several publications recommended in the tenth lesson by Gellert and his translator: we shall,

therefore, content ourselves with transcribing the following impressive exhortation:

“Finally, my dear friends, give the highest place in your estimation to the Holy Scriptures, that treasure of knowledge and truths which alone can make us wise, virtuous, and happy; that source of true contentment, and of the greatest consolation in life, and at the hour of death.—I have taken pains to read what the wisest amongst the ancient philosophers have best thought concerning God, religion, and virtue, as well as concerning man’s sovereign good, and the means of acquiring tranquillity and peace of mind; but I can assure you on my conscience, that all their wisdom, compared with the instructions contained in the Word of God, is but a shadow and uncertainty; at most, a gloomy light; and most frequently, darkness, folly, superstition, and absurdity. What the philosophy of our days, rectified on these capital points of doctrine, says most just and proper, is derived from the doctrines of the Holy Scriptures.—Let me here be allowed to make an ingenuous confession. I have lived fifty years, during which I have had many subjects of joy; none of these have been more lasting, more innocent, more satisfactory to my heart, than those I have sought and tasted in following the counsels of religion, whose mild restraints captivated my soul: this I attest to be truth on my conscience. I have lived fifty years, and I have experienced many afflictions, but I never obtained more light in my perplexities, more comfort, more consolation, more strength and courage in my troubles, than what I have derived from religion: and this I attest on my conscience. I have lived fifty years, and have frequently found myself on the borders of the grave, and I have experienced that nothing, no, nothing can help us to triumph over the fears of death but the divine efficacy of religion in our souls; that nothing is so powerful for strengthening it in those decisive moments, in which it sees itself, not without emotion, on the confines of eternity: and for calming us when our conscience rises up against us, nothing so efficacious as faith in our divine Saviour and Redeemer: I attest this as in the presence of God. Oh! if the testimony of a friend, of a tutor, can have any weight with you: if mine, my dear young friends, can have any influence over you, whenever any presumptuous reasoner would set you against the doctrine of our Holy Scriptures; or that the infidel, not knowing how to tranquilize his own mind, undertakes to extinguish in your’s a belief, the holiness of which confounds him: Oh! christian youth, let him never find one amongst you who may dare to despise the most excellent of all books, and make it the subject of

raillery! The doctrine against which they rail is, nevertheless, the Holy Word of God." (p. 243—247.)

The third part of the Moral Lessons treats of the various duties which we owe to ourselves, to our fellow creatures, and to our Creator. The professor's plan is comprehensive, though the subordinate parts are not throughout minutely executed. Little, for example, is said on the importance of truth; nothing on the manner in which a promise is to be interpreted; nothing on the cases in which it ceases to be binding. But he has, on the other hand, enlarged the empire of morality, by considering as duties, what are frequently deemed merely matters of prudence, and enforcing them as acts of obedience to God. The care of our health, for example, he inculcates as a duty, because it is the gift of God, a source of happiness to ourselves, and a means of contributing more extensively to the happiness of others. On the same principle he recommends attention to decency in our outward appearance; and on this subject and that of health he gives many judicious directions in lessons 11, 12, and 13.

Attention to health may be carried too far. "To be so attached to health as to make ourselves ridiculous, to neglect our affairs, and consume our time in reading medical books, which we are not particularly called upon to study, or in a superfluous use of baths and mineral waters, is an excessive and ill directed attention. The moment we attend to health merely for its own sake, it loses all its value and merit, as do all the goods of this life." (Vol. II. p. 260.)

From the "duties which relate to the body," Gellert proceeds to those "which relate to exterior advantages as connected with the state of society in which we live." There is, perhaps, no error in modern theories of morality more prevalent or more pernicious than that which admits of the love of human praise as a right motive of action. He who seeks the praise of men, seeks their praise, who more frequently commend vice than virtue, who often applaud splendid crimes, who consider fashionable sins as venial errors, or perhaps as the proof of a generous spirit unfettered by bigotry or superstition. "But," it is said, "the praise of virtuous men is alone to be desired." Does this restriction much diminish the danger? If we

act with a view to human praise, we shall insensibly conclude those actions to be virtuous which men applaud; and judge those men to be virtuous who commend our conduct. Thus, by acting from a *wrong motive*, we shall unawares be led to adopt a *false rule* of conduct; the opinion of men will be substituted for the revealed will of God. Nor is this the whole mischief—the principle which we are combating brings with it a train of evil passions. Does our reputation spread? We are elated with pride. Is it attacked? We are inflamed with anger. Is it eclipsed by that of others? Envy corrodes our heart. But suppose that we avoid these dangers: it is the uniform language of Scripture that God regards those actions only with approbation, which result from love to him as our Creator, our Redeemer, and our Sanctifier. But may we not, by virtuous conduct, endeavour at once to obtain the approbation of God and the praise of men? Let us but for a moment reflect, what it is to obtain the approbation of the Most High; and we shall surely feel that an anxious wish to add to it the praise of any finite being, however pure and perfect, much more that of man, a worthless sinful creature, is an insult to the Majesty of Heaven. The love, therefore, of human applause, *on its own account*, it should be our constant endeavour wholly to eradicate from our heart: we say *on its own account*, for it is our duty to avoid, as far as we can by lawful means, even the appearance of evil, and to take that care of our character which is essential to our usefulness in society. If we view reputation in this light, instead of being elated by applause we shall refer it to the glory of God; instead of repining under obloquy, we shall patiently submit to the dispensations of Providence; instead of envying our competitors, we shall rejoice that more worthy instruments are employed in executing the will of God. At the same time it will require our utmost caution not to deceive ourselves; not to imagine, that we aim at being useful, when in truth we are actuated by the love of fame.

We felt it our duty thus to state our opinion on this important subject, and to enter our protest against a sentiment expressed by Gellert in the fourteenth lesson, that "we can neither

be good nor upright without desiring and seeking" a good reputation "with ardour," and that "a desire of pleasing wise and virtuous persons is in itself laudable." At the same time, from a noble passage, which soon after occurs, (Vol. II. p. 322) and which, but for want of room we should have transcribed, we are inclined to consider these as unguarded expressions. In the same spirit of genuine Christianity, which dictated the passage last referred to, is the sentiment, "we ought never to forget, that our greatest glory consists in referring all to the glory of the author of our being." (p. 340.)

In the fifteenth lesson, which commences the third volume, Gellert treats "of those duties which relate to riches, honours, and authority;" making many useful observations, as he proceeds, on the right measure of our efforts to obtain these external advantages; and on the use to be made of them when acquired.

In the sixteenth lesson he clearly and judiciously points out the importance of forming the understanding, the method to be adopted for improving it, and the view with which it ought to be cultivated. There are some who pursue science and literature as an ultimate object; some as the means of shining in society: the Christian views them only as instruments to be employed in the attainment of higher ends.

"When," says Gellert, "to satisfy our taste or an immoderate desire of knowledge, we shut ourselves up in our studies or our laboratories, without doing any thing all day, except reading and making observations as assiduously as agreeably, is it not spending an idle life, useless to society, and entirely devoted to pleasure, whatever stretch of understanding it may require? Chess also requires application; but would it be reasonable to apply during the whole of our lives to this game? Surely every employment and exercise of our mental faculties should have for its object to make us more intelligent, better, or more useful to society?" (Vol. III. p. 34, 35.)

The object of the seventeenth lecture is to direct our attention to the contemplation of nature, and raise thence our hearts to consider the wisdom, the power, and the goodness of the Creator.

Gellert, in the three next lessons, proceeds to a subject of the first importance, the regulation of our desires and passions. The world, in

general, is apt not to view wrong dispositions in their proper light. Impatience, for example, is more generally pitied as a misfortune than condemned as a vice. But is it not wholly inconsistent with the spirit of Christianity? Does it not imply dissatisfaction at the dispensations of Providence? Gellert appears to be properly sensible of the importance of a right temper of mind, and he devotes many pages to the consideration of its constituent parts, as patience, humility, trust in God, and resignation to his will. The lecture on humility (the 20th), in particular, has our unqualified approbation. "Without humility," observes our author, "there is no truth in us." It is, indeed, the leading and characteristic feature of christian morality; it is that qualification without which no one can even enter the school of Christ. Christianity, it is added, strips us of our pretended excellence and righteousness, teaching us that we are helpless sinners, and "that, in order to our salvation, we stand in need of a divine justice imputed to us by grace."—"The proud man desires to save himself by his own works, and to earn the felicity of heaven by painful observances, rather than humbly to have recourse to justification by faith, and consequently to obtain salvation as an undeserved and gratuitous gift from God." (p. 115.) But we dare not stop to make farther extracts from this interesting lecture.

The social duties next occupy our author's attention; the education of children, friendship, and conjugal affection. His hints on education are minute and judicious; and many prevailing errors are justly censured. He recommends caution in introducing to the notice of children the splendid characters of heathen antiquity. The practice also of stimulating children to exertion by a love of glory he justly reprobates, as awakening pride, envy, and malice.

When Gellert censures, as a common error, the forcing of very young children "to learn by heart articles of faith, of which" they "can form no idea;" the loading of their "memories with a catechism not adapted to" their "capacities;" the teaching of them to recite prayers "which can only suit a more advanced period of life;" he must, we conceive, allude to some practice prevalent in Germa-

ny; we know of no *such* articles, no *such* catechism, no *such* prayers taught to children in this country.

The last topic which the professor discusses in the Moral Lessons is that of "our duties towards God," which he justly considers "as the source of all our other duties." We cannot indeed agree with him, that the efficacy of repentance in obtaining the pardon of our sins is a doctrine of natural religion; on this subject unassisted reason offers only gloomy apprehensions. But we would express our warmest approbation of the zeal and affection with which, in this concluding discourse, he exhorts his pupils to piety, to the love of God, and to the practice of virtue.

The moral lectures are followed by "Instructions from a Father to his Son," on his going to the university, intended as a sequel to the lessons on education. This little piece contains much useful advice, and we agree with Gellert that amusement should only so far be pursued as is necessary in order to recruit our strength. Among other amusements, he recommends "a good theatrical piece," or "a moderate game at cards." On the subject of the stage the opinion of the Christian Observer has been expressed, p. 232-243 of this volume: and with respect to cards few, we think, are the cases in which a sincere Christian will throw away even his hours of relaxation upon an amusement which has no tendency either to adorn the imagination, to improve the understanding, or to correct the heart; but which frequently brings into action those passions which it should be our constant endeavour to overcome.

Several detached pieces, describing different moral characters, occupy the remainder of the third volume. For this species of composition Gellert was peculiarly qualified by a lively and poetical imagination; and these sketches are executed in his happiest manner.

We have been thus minute and free in our animadversions on these three volumes, because we think them calculated to be extensively useful in promoting the cause of religion and virtue. The simple perspicuity by which they are distinguished, adapts them to readers of every class; while the admirable example of Gellert, and the eloquent zeal with which he re-

commends to others the truths which he felt, and the virtues which he practised, are of a nature to interest and impress the heart.

The manner in which the translator's duty is performed, induces us to hope that Mrs. Douglas will favour the English public with other valuable productions of foreign countries.

At the same time we must notice the frequent recurrence of one or two Gallicisms. In p. 246 of Vol. II. she says "whenever any presumptuous reasoner would set you against the doctrine of the Holy Scriptures, or *that* the infidel, &c.;" it should be "or *whenever*." The other Gallicism is of the following kind. "The approbation of God is it not the highest glory, &c." The English idiom requires, "Is not the approbation of God, &c." The relative also, we think, is too frequently omitted; and the word "from" superfluously prefixed to "whence." We mention these little inaccuracies, in the hope that a second edition will afford an opportunity for the correction of them, as well as for the addition of a table of contents, which is wanting in the present edition. The omission of a list of typographical errors is seriously felt by the reader, and certainly was not justified by the correctness of the impression.

Hints towards forming the Character of a young Princess. In 2 Vols. London, Cadell and Davies. 1805. pp. 330 and 403. Price 12s.

This work was, soon after its first appearance, attributed to Mrs. HANNAH MORE, and has now, as we understand, been avowed by that lady. It is not indeed without many internal evidences of its author; and more especially, it bears the impress of the hand to which we owe the *Strictures on the modern System of Female Education*. We recognize here the same flow of style, the same variety and liveliness of illustration, the same delicacy of sentiment, the same correctness of moral feeling, and the same soundness of religious principle, which conferred on that publication so large a portion of its value. The resemblance, however, though sufficiently discernible, is not complete. The composition of these volumes is somewhat more inaccurate than that of

their predecessors, either because the original draught has undergone a less, or, more probably, because it required a greater, degree of correction. In the article of *manner* there is this difference between the two works; that in the "Strictures" an easy and chastised sportiveness of style is often indulged, which is seldom attempted in the "Hints." If, in these respects, the present effort of this excellent author seems entitled to a less abundant share of praise than that which has crowned her former exertions, the balance may be restored by observing, that, of all her writings, the volumes under our review discover the greatest compass of miscellaneous reading, and the most extensive acquaintance with the various departments of literature and of knowledge.

In order to estimate with precision the merits of this work, it will be necessary to keep in view the unassuming title which it bears, and the modest pretensions of its author. Her design she thus unfolds in the preface:

"The Writer is very far, indeed, from pretending to offer any thing approaching to a system of instruction for the Royal Pupil, much less from presuming to dictate a plan of conduct to the Preceptor. What is here presented, is a mere outline, which may be filled up by far more able hands; a sketch which contains no consecutive details, which neither aspires to regularity of design, nor exactness of execution.

"To awaken a lively attention to a subject of such moment; to point out some circumstances connected with the early season of improvement, but still more with the subsequent stages of life; to offer, not a treatise on Education, but a desultory suggestion of sentiments and principles; to convey instruction, not so much by precept or by argument, as to exemplify it by illustrations and examples; and, above all, to stimulate the wise and the good to exertions far more effectual;—these are the real motives which have given birth to this slender performance." (Vol. I. p. xi. xii.)

We know not that any good purpose could be answered by submitting to our readers an abstract of the contents of these volumes. An abstract, like the model of a machine, is useful, because it preserves the symmetry of its original, and displays its regular proportions and its nice mechanism; but of a work like this, regular proportion and nice mechanism pro-

fessedly do not constitute the chief merit, the author decidedly renouncing all claims either to regularity of design, or to exactness of execution. In fact, no *course* of education is here chalked out, nor are there many intimations from which we may collect, in what order of succession, the author intends that the various studies which she recommends, should occupy the attention of the Royal Pupil. After all, perhaps, these Hints must be considered as adapted rather to the use of the Princess herself than to that of her instructors; and although the distinguished persons to whose hands this illustrious charge has been committed, will not, we believe, disdain to avail themselves of the suggestions of Mrs. H. More, they will, probably, regard her still more in the light of a valuable coadjutor than in that of a complete guide.

Some may require, if not an abstract of this work, yet a loose enumeration of the principal topics which it discusses. This, however, would be a catalogue of almost every thing that can be matter of instruction. Mrs. More very properly determines, that the education of the Princess, as far as intellectual pursuits are concerned, should be a *masculine* education; and the variety, therefore, of the requisites to complete it may be inferred from the motto which our author has affixed to her title page, from the prose works of Milton; "I call that a complete and generous education, which fits a person to perform justly, skilfully, and magnanimously, all the offices both of public and private life; of Peace and of War." We consider this definition however as defective, inasmuch as there is danger of its being construed by many persons to imply an education of which the foundation is not laid in religion.

By considering in its true light the design of this work, we shall be enabled to obviate an objection which may be urged against it by a rigid censor. He that discusses an extensive and complicated question, is often led to bestow a disproportionate share of notice on those of its constituent parts, which, however subordinate may be their importance, are most familiar to his thoughts; and he that engages in a controversy of long standing, incurs an equal risk of being seduced to abandon the old and tried arguments in support of his

cause, and to display originality of genius by tracing out a plan of operations for himself. Mrs. More, it may possibly be contended, has not been altogether proof against this twofold temptation. While *in words* she assigns to every topic which she touches its due measure of importance, she in part defeats her purpose, by treating some of inferior rank with a copiousness to which they are not entitled. Objects which are intended to be thrown at a distance, are, by this *want of keeping*, made to invade the foreground of the picture, and to divide with its principal figures the regards of the spectator. Established truths she supports by arguments most powerful and weighty; but yet by arguments, which are only a few out of many, and which, therefore, should not be allowed to monopolize the whole attention of the readers.

If the volumes before us professed to furnish a complete system of education, or a perfect compendium of useful knowledge, we should defer to the objection which has been mentioned; although, even in that case, a plea of extenuation might be offered for a writer, who sacrificed somewhat of accuracy to effect. But the work of Mrs. More appears in a much more humble, though certainly a not less interesting character, than that of a complete system of education, and may therefore be indulged in a degree of freedom, which would be inconsistent with the dignity of a professorial chair, or the stately march of a course of academical lectures. She may be permitted to compare, at great length, the respective merits of the Spectator and the Rambler, without its being inferred that she places either the Spectator or the Rambler in the same scale of importance with the Municipal Code of England, or the national law of Europe. She may be allowed to dilate principally on a single class of the Evidences of revealed Religion, without being exposed to the censure of overlooking or undervaluing that vast and solid mass of conspiring proofs, on which Christianity builds its claims to the homage of the world.

Although, for reasons already intimated, we shall not attempt to epitomize this publication for the use of our readers, it will not be difficult, by the citation of a few passages, to convey to them a tolerably distinct idea

of its merits. The two first we have extracted from the chapter on flattery.

"It may sound paradoxical to assert, that in a period of society, when characters are less strongly marked, a sovereign is, in some respects, in more danger of chusing wrong. In our days, and under our constitution indeed, it is scarcely possible to err so widely, as to select, for ministers, men of such atrocious characters, as those who have been just held up to detestation. But the very improvement of society has caused the question to become one of a much nicer kind. It is no longer a choice between men, whose outward characters exhibit a monstrous disproportion to each other. A bold oppressor of the people, the people would not endure. A violent infringer on the constitution, the parliament would not tolerate. But still out of that class, from which the election must be made, the moral dispositions, the political tendencies, and the religious principles of men may differ so materially, that the choice may seriously affect, at once, the credit and happiness of the prince, and the welfare of the country. The conduct of good and bad men will always exhibit no inconsiderable marks of distinction; yet, at a time when gross and palpable enormities are less likely to be obtruded, because they are less likely to be endured, it is the more necessary for a prince to be able accurately to discriminate the shades of the characters of public men." (Vol. I. p. 262—264.)

"Intellectual taste, it is true, is much refined, since the Grecian sophist tried to cure the melancholy of Alexander by telling him, that 'Justice was painted, as seated near the throne of Jupiter, to indicate that right and wrong depended on the will of kings; all whose actions ought to be accounted just, both by themselves and others.'

"Compliments are not now absurd and extravagant, as when the most elegant of Roman poets invited his imperial master to pick out his own lodging among the constellations: nor, as when the bard of Pharsalia offered the emperor his choice, either of the sceptre of Jupiter, or the chariot of Apollo; modestly assuring him, that there was not a God in the pantheon, who would not yield his empire to him, and account it an honour to resign in his favour. This meritorious prince, so worthy to displace the Gods, was Nero! who rewarded Lucan, not for his adulation, but for being a better poet than himself, with a violent death.

"The smooth and obsequious Pliny improved on all anterior adulation. Not content with making his emperor the imitator, or the equal of Deity, he makes him a pattern for it; protesting that 'men needed to make no other prayers to the gods,

than that they would continue to be as good and propitious lords to them as Trajan had been.'

"But the refined sycophant of modern days is more likely to sink the actual blemishes, and to veil the real faults of a prince from himself, than to attribute to him incredible virtues, the ascription of which would be too gross to impose on his discernment. There will be more danger of a modern courtier imitating the delicacy of the ancient painter, who, being ordered to draw the portrait of a prince who had but one eye, adopted the conciliating expedient of painting him in profile."

"But if the modern flatterer be less gross, he will be, on that very account, the more dangerous. The refinement of his adulation prevents the object of it from putting himself on his guard. The prince is led, perhaps, to conceive with self-complacency, that he is hearing the language of truth, while he is only the dupe of a more accomplished flatterer. He should especially beware of mistaking freedom of manner, for frankness of sentiment; and of confounding the artful familiarities of a designing favourite, with the honest simplicity of a disinterested friend." (Vol. I. p. 265—268.)

We would particularly urge upon our juvenile readers the caution against "mistaking freedom of manner for frankness of sentiment;" a caution, indeed, which has peculiar weight when addressed to the possessors of rank or of royalty, but which no person, who, in any degree, mixes with the world, is entitled to reject as superfluous or of rare application.

We have already complimented Mrs. More on the neatness and vivacity with which she develops and illustrates her sentiments on every subject; how far this is a merited compliment, the subjoined passage, which is extracted at random, may exemplify.

"But the Monarch, on the contrary, whose nobler and more virtuous ambition prompts him to employ his superior power in promoting the internal prosperity and comfort of his subjects, is not liable to such defeats. His path is plain; his duty is clear. By a vigilant, prompt, and impartial administration of justice, to secure to the industrious the enjoyment of their honest gains; by a judicious use of his supreme power, to remove difficulties, and obstructions, out of the way of commercial enterprise, and to facilitate its progress; to reward and foster ingenuity; and to encourage and promote the various arts by which civilized societies are distinguished and embellished, above all, to countenance and favour religion, morality, good order, and all the social and domes-

tic virtues. A monarch, who makes these benevolent ends the objects of his pursuit, will not so easily be disappointed. The reason is obvious; nothing depends on a single individual. His plans are carrying on through ten thousand channels, and by ten thousand agents, who, while they are all labouring for the promotion of their own peculiar object, are, at the same time, unconsciously performing their function in the great machine of civil society. It is not, if we may change the metaphor, a single plant, perhaps an exotic in a churlish climate, and an unwilling soil, which, raised with anxious care, a sudden frost may nip, or a sudden blight may wither; but it is the wide spread vegetation of the meadow, which abundantly springs up in one unvaried face of verdure, beauty, and fertility. While the happy Monarch, whose large and liberal mind has projected and promoted this scene of peaceful industry, has the satisfaction of witnessing the gradual diffusion of comfort; of comfort, which, enlarging with the progress of his plans to their full establishment, has been completed, not like the successful plans of triumphant ambition, in the oppression and misery of subjugated slaves, but in the freedom and happiness of a contented people." (Vol. II. p. 14—16.)

The detailed comparison, which our author institutes, of the respective qualifications of Addison and Johnson, considered as Essayists, is conceived, we think, with force, and executed with felicity; but we can afford to transcribe only a part of it:

"Still, however, while we ascribe to this excellent author all that is safe, and all that is just, it is less from Johnson than from Addison that we derive the interesting lessons of life and manners; that we learn to trace the exact delineations of character, and to catch the vivid hues, and varied tints of nature. It is true, that every sentence of the more recent moralist is an aphorism, every paragraph a chain of maxims for guiding the understanding and guarding the heart. But when Johnson describes *characters*, he rather exhibits vice and virtue in the abstract, than real existing human beings: while Addison presents you with actual men and women; real life figures, compounded of the faults and the excellencies, the wisdom and the weaknesses, the follies and the virtues of humanity.—By the Avarus, the Eubulus, the Misellus, the Sophron, the Zosima, and the Viator of Johnson, we are instructed in the soundest truths, but we are not struck with any vivid exemplification. We merely *hear* them, and we hear them with profit, but we do not *know* them. Whereas, with the members of the Spectator's club we are *acquainted*. Johnson's personages are elaborately carved figures that fill the niches of the saloon; Addison's are the

living company which animate it. Johnson's have more drapery; Addison's more countenance. Johnson's gentlemen and ladies, scholars and chambermaids, philosophers and coquets, all argue syllogistically, all converse in the same academic language; divide all their sentences into the same triple members, turn every phrase with the same measured solemnity, and round every period with the same polished smoothness. Addison's talk learnedly or lightly, think deeply, or prate flippantly, in exact accordance with their character, station, and habits of life." (Vol. II. p. 154, 155)

If we may, without presumption, say any thing in addition to what is here said so well, we would suggest, that, in *one* sense, Johnson was a deeper student of human nature than even Addison. He had seen much of the world, and though his perceptions might not be very delicately alive to the individual differences of character, yet mankind *in the gross* he had observed with accurate and with successful attention. He had examined the human heart with the spirit of a philosopher, who loves to detect things in their first elements, and to explain the most complicated mechanism by referring it to two or three general laws. This tendency in Johnson to simplify the study of man, and to account for all the phenomena furnished by his own species on a few plain principles, is, if we are not mistaken, discoverable, and almost with equal clearness, in the *Rambler*, in *Rasselas*, in *The Lives of the Poets*, and in the general tenour of his colloquial aphorisms, as exhibited by his well-known biographer. Not that we are to pronounce him utterly insensible to the nicer shades of discrimination between man and man: such an assertion would be disproved by the very works to which we have referred: nor can it without reserve be affirmed, that the portraits which he exhibits to us in his periodical writings, are never the delineations of *mixed* characters; yet he is greater as an anatomist than as a portrait painter, and possibly the profound attention with which he studied the *generic* qualities of human nature, diverted him in some measure from a minute observation of its superficial and accidental varieties.

In a religious point of view, these two eminent men are thus contrasted:

"If we advert to religion, the praise of Addison in this infinitely important in-

stance must not be omitted. Johnson never *loses sight* of religion; but on very few occasions does he particularly dwell upon it. In one or two passages* only has he given vent to his religious feelings; and his sentiments are so soundly, indeed so sublimely excellent, that it is impossible not to regret the scantiness with which he has afforded them. But Addison seems to delight in the subject, and, what is remarkable, his devout feelings seem to have much transcended his theological accuracy. To the latter, exception might justly be taken in one or two instances†; to the former, never. If it were to be asked, where are the elevating, ennobling, felicitating effects of religion on the human mind as safely stated, and as happily expressed, as in any English author? perhaps a juster answer could scarcely be given than—in the *devotional papers of Addison*." (Vol. II. p. 167, 168.)

We join in admiring the style and general complexion of Addison's *devotional papers*; but our admiration is qualified, as is also that of Mrs. More, by our conviction of the defectiveness of his theological principles. While we are unwilling to deny this great and amiable moralist to have been sincerely pious, we yet lament that his piety was not regulated by a deeper and sounder acquaintance with Christian Doctrine; and, convinced as we are that his religious writings have elevated the tone of morality in this country, we should yet regard him as but an unsafe guide in all that concerns the duty of man to God. Even the pleasing and composed beauties of his devotional papers must be ascribed, as we suspect, in part to the classic gracefulness of his style. We read these effusions with delight, mistaking perhaps the fascination of manner for the sterling excellence of matter; and like Milton's Eve, of whom we are told that

Her husband the relator she preferr'd
Before the angel, and of him to ask
Chose rather; he, she knew, would inter-
mix
Grateful digressions,—

we lend a readier ear to the admonishing voice of Addison, than to the

* "Number VII. in the *Rambler*; paper on affliction in the *Idler*; and the noble passage in the account of Iona"

† "See particularly that very exceptionable paper in the *Spectator*, No. 459. —Also, another on Superstition and Enthusiasm."

lessons of a loftier, but a less beloved, instructor.

Although Mrs. More modestly declines the office of a political teacher, her subject inevitably brings her into contact with some of the details of political science. Her political morality is of an excellent cast; pure, honest, and unbending; formed on scriptural rules, and on the good old principles of justice and right. In one or two instances, she appears inadvertently to give the monarch of Great Britain credit for possessing a greater share of discretionary power than he really possesses; but this is a fault, at the worst, of very rare occurrence in her pages. In general, she takes a firm position on all the standard *common-places* (we are happy in being able to call them such) of liberty and the English constitution, addresses the throne in that tone of high and spontaneous loyalty which it is the peculiar privilege of freemen to use, and with a loud voice exhorts the monarch, while he guards with temper the dignity of his own prerogative, to respect the sacred rights of a free people. To state all this of an English author, is not, we confess, to pay that author any peculiar or appropriate compliment; but what greater compliment can be paid to the country itself than this very confession?

There are, however, to be found in the political department of this work, some views of the government and constitution of Great Britain, of which we are disposed to doubt the accuracy; and though this is a field of disquisition, which we neither feel ourselves called upon by our office, nor qualified by our knowledge, to enter upon very fully; yet since the subject is brought before us, we shall very shortly unfold the nature of our objections. Our valuable author appears to us to consider the English constitution too much as it is exhibited in the theoretical delineations of Montesquieu and Blackstone, and too little under that form into which it has *settled down* in practice. By the letter of the constitution, the supreme power was *tri-partited*, with the view of securing the rights of the subject, by the perpetual, though pacific, warfare, which such a distribution was expected to excite among the three estates of government. It is, we believe, not uncommon with the politicians of

the Continent still to imagine, that such a warfare actually takes place in this country, and that much of the energy of the State is wasted in this mutual attrition of its parts. But we, of England, know that, excepting in some most unfrequent and extraordinary cases, such a warfare *never* takes place;—never, that is, ostensibly, the differences being always compounded by private negotiation, and the three estates always harmonizing in their public measures. Thus the evils of actual collision are warded off by a reciprocal compromise, and that which was a system of mutual *resistances*, is become a system of mutual *influences*. We are apt to talk of the increased influences of the crown, and to deprecate such influence as a power unknown to the Constitution; but we forget that, concurrently with the growth of this unknown and unacknowledged power, certain other powers have enlarged themselves, to which the letter of the Constitution is equally opposed, viz. the influence of parliament upon the crown, the influence of the two houses of parliament upon each other, and the influence of public opinion upon all the component parts of the legislature. By the establishment of these checks and counter-checks, it cannot be doubted that each of the three estates is controuled more habitually than before; each sacrifices a part of its quota of power; but then this is a premium paid for the insurance of general peace and convenience, a tribute stately and pacifically yielded up to avert the occasional recurrence of invasion and plunder. Even in this view of the matter, therefore, it is manifest, that the *legal* does not necessarily coincide with the *actual* power of the crown. But this is not all.—It should be remembered that, when we speak of the *crown*, we include under this general term, besides the sovereign, another personage, who has started up without sanction from the prescript of the constitution, but to whom custom has assigned some of those prerogatives, which the law recognizes only as parts and members of Majesty itself. A considerable (we do not say an exactly assignable) part of the patronage of the Crown, is now understood to be at the disposal of the Minister, in the choice of which Minister, moreover, we must not forget that the Sove-

reign is materially controuled by the voice of parliament. These very imperfect remarks may serve to prove, that a prince who is destined to fill the English throne, will form a very inadequate idea of the powers annexed to his office, if he collects his information with respect to them merely from books; and that if he wishes to understand the nature of the English Constitution, he must study the living subject itself, rather than the metaphysical, *unsummed* speculations relating to it which abound in the pages of theoretical politicians.

From the busy and contentious field of politics, we are happy to escape to topics of a very different nature; topics which more immediately fall within our peculiar province of criticism, and which also seem at once more congenial to the taste, and better adapted to call forth the talents, of our author. Besides the tacit reference which Mrs. More perpetually maintains to the principles of religion and the great laws of christian practice, she presents us with a few chapters expressly on the doctrines and the evidences of Christianity. In this department she appears to very great advantage. We here recognize at once the pen of an author, writing from a full heart on subjects which she has carefully considered and well digested. The ground which she explores has, indeed, been trodden a thousand times; but no writer of good sense, who treats a question with which he has been long and practically conversant, can possibly want a share of novelty sufficient to excite and to reward attention. We shall now proceed, without farther preamble, to make our readers acquainted with some parts of the chapters which we have mentioned with such approbation.

“To have given rules for moral conduct might appear, to a superficial observer, the aptest method of improving our nature. And, accordingly, we find such a course generally pursued by the ancient moralists, both of Greece and Asia. Of this, it is not the least inconvenient result, that rules must be multiplied to a degree the most burthensome and perplexing. And there would be, after all, a necessity for incessant alteration, as the rules of one age could not be expected to correspond with the manners of another. This inconvenience might, perhaps, in some degree be avoided, by entailing on a people an undeviating sameness of manners. But, even

when this has been effected, how oppressively minute, and how disgustingly trivial, are the authorized codes of instruction! Of this, every fresh translation from the moral writings of the East is an exemplification; as if the mind could be made pure by overloading the memory!

“It is one of the perfections of revealed religion, that, instead of multiplying rules, it establishes principles. It traces up right conduct into a few radical dispositions, which, when once fully formed, are the natural sources of correspondent temper and action. To implant these dispositions then, is the leading object of what we may venture to call the Scripture philosophy. And as the heart must be the seat of that which is to influence the whole man, so it is chiefly to the heart that the Holy Scriptures address themselves. Their object is to make us *love* what is *right*, rather than to occupy our understandings with its theory. *Knowledge puffeth up*, says one of our divine instructors, but it is Love that edifieth. And the principle which is here assumed, will be found most strictly true, that if a love of goodness be once thoroughly implanted, we shall not need many rules; but we shall act rightly from what we may almost call a noble kind of instinct. ‘If thine eye be single,’ says our Saviour, thy whole body shall be full of light.’ Our religion, as taught in the Scripture, does, in this very instance, evince its heavenly origin. St. Paul, whose peculiar province it seems to have been, to explain, as it were, scientifically, the great doctrines of his master, gives us a definition of Christianity, which out-does at once in brevity, in fullness, and even in systematic exactness, all which has been achieved in the art of epitomizing, by the greatest masters of human sciences,—*Faith which worketh by love*.

“It is not too much to affirm, that this expression substantially contains the whole scope and tenor of both Testaments; the substance of all morality, and the very life and soul of human virtue and happiness. A want of attention to what St. Paul means by *faith*, too generally makes the sense of the passage be overlooked. But, the well-directed student will discern, that St. Paul assumes exactly what has been intimated above, that God’s object in Revelation, is not *merely* to convey his *will*, but also to manifest *himself*; not *merely* to announce laws for restraining or regulating conduct, but to display *his own* nature and attributes, so as to bring back to himself the hearts and affections of fallen man; and that, accordingly, he means by *faith*, the effectual and impressive apprehension of God, thus manifested. In his language, it is not a notion of the intellect, nor a tradition coldly residing in the recollection, which the Scriptures exhibit, but an actual persuasion of the divine realities. It is, in short, such a conviction of what is reveal-

ed, as gives it an efficacy equal, for every practical purpose, to that which is derived through the evidence of our senses." (Vol. I. p. 212—216.)

After a very clear exposition of the manner in which faith influences the conduct, the author proceeds to state the doctrine of human corruption, and to press it with a noble frankness on the attention of the royal person, for whose use this work is intended.

"Exactly as the malady is felt, will the remedy be valued; and, therefore, no instruction can be more indispensable for the royal pupil, than that which tends to impress on her mind, that in this she stands on a level with the meanest of her fellow-creatures. That, from the natural corruption of every human heart, whatever amiable qualities the individual may possess, he carries about with him a root of bitterness, which, if not counteracted by the above means, will spread itself through the whole soul, disfigure the character, and disorder the life. That this malignant principle, while predominant, will admit but of a shadowy and delusive semblance of virtue, which temptation ever dissipates, and from which the heart never receives solid comfort. Who can enumerate the hourly calamities which the proud, the self-willed, the voluptuous, are inflicting on themselves; which rend and lacerate the bosom, while no eye perceives it? Who can express the daily disappointment, the alternate fever and lassitude of him, whose heart knows of no rest, but what this disordered world can afford?

"Who then is happy? He alone, whether prince or subject, who, through the powerful and salutary influence of revealed religion in his heart, is so impressed with things invisible, as to rise superior to the vicissitudes of mortality; who so believes and feels what is contained in the Bible, as to make God his refuge, his Saviour, his trust, and true practical holiness the chief object of his pursuit. To such a one his Bible, and his closet, are a counterpoise to all the trials and the violence to which he may be exposed. 'Thou shalt hide them privily,' says the Psalmist, 'by thine own presence, from the provoking of all men; thou shalt keep them secretly in thy pavilion, from the strife of tongues.'" (Vol. I. p. 225, 226.)

Of the Evidences of Christianity, Mrs. More fixes her chief attention on those which are denominated *internal*, and of these she principally dwells on the suitableness of this religion to the wants and desires and capacities of human nature. On this head much has been written, and written well; but never, we incline to think, has the moral fitness of Christianity been placed in a more forcible,

or a more affecting, point of view, than by the present author in the subjoined passage. She is speaking of the New Testament:

"The peculiarity which was adverted to above, ought, even in the eye of a philosophical inquirer, to engage deep attention. I mean, that that to which heathen sages pointed, as the only valuable object of human pursuit is, in this wonderful volume, described as a matter of *possession*. Here, and here only, amongst all the records of human feelings, is *happiness* seriously claimed, and consistently exemplified. To the importance of this point, witness is borne by every wish which a human being forms, and by every sigh which heaves his bosom. But, it is a fact, perhaps not yet sufficiently adverted to, that at no period do heathen sages seem so strongly to have felt the utter inefficiency of all their schemes for attaining this object, as at the period when the light of Christianity diffused itself through the earth. Cicero, that brightest of Roman luminaries, had not only put his countrymen in possession of the substance of Grecian wisdom, to which his own rich eloquence gave new force and lustre, but he had added thereto the deep results of his own observations, during a life of the most diversified experience, in a period the most eventful. And, to this point, he uniformly brings all his disquisitions, that man can only be happy by a *conquest over himself*; by some energetic principle of wisdom and virtue so established in his bosom, as to make him habitually superior to every wrong passion, to every criminal or weak desire, to the attractions of pleasure, and the shocks of calamity. But it was not Cicero only, who rested in this conclusion: Horace, the gayest of the Latin poets, is little less explicit in his acknowledgment, that man should then only find ease when he had learnt the art of *flying, in a moral sense, from himself*.

"To the sentiment of a great philosopher and poet, let us add that of a no less eminent historian. Polybius says, 'it seems that men, who, in the practice of craft and subtlety, exceed all other animals, may, with good reason, be acknowledged to be no less depraved than they; for other animals are subservient only to the appetites of the body, and by them are led to do wrong. But men, who have also sentiment to guide them, are guilty of ill conduct, not less through the abuse of their acquired reason, than from the force of their natural desire*.'

"Although, therefore, the doctrine of human depravity be, strictly speaking, a tenet peculiar to Revelation, since it is the Bible alone which teaches how sin entered

* "Hampton's Polybius, Book 17, p. 393.

into the world, and death, with all its attendant woes and miseries, by sin; though it is there alone that we discover the obscurity and confusion which there is in the understanding of the natural man, the crookedness of his will, and the disorder of his affections; though it is there alone that we are led to the origin, and, blessed be God, to the remedy of this disease, in that renewal of our nature, which it is the peculiar office of the Holy Spirit to effect; yet, the wiser and more discerning among the heathens both felt and acknowledged a good deal of the thing itself. They experienced not a little of the general weight and burthen of the effect, though they were still puzzled and confounded in their inquiry after the cause. And their continual disappointment here, was an additional source of conviction, that the malady, which they painted in the deepest colourings of language, *did* exist. They seemed to have a perception, that there was an object somewhere which might remedy these disorders, aid these infirmities, satisfy these desires, and bring all their thoughts and faculties into a due obedience and happy regulation. They had a dawning on their minds, that a capacity for happiness was not entirely lost, nor the object to fill and satisfy it quite out of reach. In fact, they felt the greatness of the human mind, but they felt it as a vast vacuity, in which, after all, they could find nothing but phantoms of happiness, and realities of misery.

"To these deep-toned complaints, in which all sorts and conditions of men united, Christianity comes forward to make the first propositions of relief. She recognizes every want and weakness precisely as these sages represented it; and she confidently offers the very remedy for which they so loudly called. Her professed object is to establish, in the human mind, that collateral principle of virtuous and happy superiority to every thing earthly, sensual, or selfish, on which philosophy had so long fixed its anxious, but hopeless desires, and to which alone it looked for real felicity.

"In this view, then, Christianity rests her pretensions, not merely on historical evidences, however satisfactory, nor on the fidelity of successive transcribers, however capable of proof; but, on a much more internal, and even more conclusive title, its exquisite correspondence to the exigences of human nature, as illustrated by the wisest of all ages and nations, and as felt by every reflecting child of mortality." (Vol. I. p. 240—245.)

We stop transcribing here, only because our limits compel us to stop; for the same train of thought is pursued through several subsequent pages. The above extract, however, will justify, we doubt not, our commendations. Our readers cannot but have

felt its excellence, and particularly they will allow, that it describes the feverish and hopeless languishings of the ancient world after an unknown *something*, in a manner as touching as it is just. We will not pay to this chapter the compliment of saying, that it exhibits the rich and deep thought of Pascal, or the unction of Fenelon; we can nevertheless assert, that it occasionally awoke in our minds the venerated memory of both those invaluable authors. The conclusion is as follows:

"How appositely then to this awful feeling, does the doctrine of the atonement come into the Christian system! How astonishingly has even its general belief chased from the Christian world, those superstitious phantoms with which Paganism ever has been, and even at this day is, haunted! But, above all, what a relief has it afforded to the humble penitent! 'This,' said Melancthon, 'can only be understood in conflicts of conscience.' It is most true. Let those, therefore, who have never felt such conflicts, beware how they despise what they may yet be impelled to resort to, as the only certain stay and prop of their sinking spirits. 'It is a fearful thing,' says an inspired writer, 'to fall into the hands of the living God.' Against this fear, to what resource could we trust, but that which the mercy of God has no less clearly revealed to us? 'Seeing, then, that we have a great high priest that is passed for us into the heavens, Jesus the Son of God, let us hold fast our profession; for we have not a high priest who cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. Let us, therefore, come boldly to the throne of grace, that we may obtain mercy, and find grace to help us in time of need.'" (Vol. I. p. 258, 259.)

This is, perhaps, the place to notice and to repel a charge which has been advanced against Mrs. More, and which, though advanced, we admit, with a proper civility of manner, is yet, in its substance, of considerable magnitude. The Monthly Reviewers, in their number for June last, give the public to understand that this lady has, in her present work, suppressed some of her peculiar opinions on religion, and gently accuse her of having adopted, in this instance, somewhat of that dissembling policy, for the practice of which she has treated Hume with such severity. At the same time, these critics profess themselves much better pleased with the religious part of the two volumes, expressly on account of this their si-

lence respecting those offensive doctrines, which, according to them, Mrs. More has disingenuously omitted to avow. This charge has any thing to recommend it, but its consistency. Hume, we apprehend, is censured by Mrs. More, not for suppressing his noxious opinions (for then he had done well), but for suppressing them only *in appearance*; not for omitting to inculcate them, but for inculcating them in the most dangerous manner; not for disbanding his forces, but for planting them in ambuscade. If then the Reviewer be really of opinion, that the author of the *Hints* has adopted the insidious policy of Hume, so far from approving this work, he ought to disapprove it more than ever; but if he really thinks the work innocent, then, we presume, the author must have adopted any policy on earth, rather than that of Hume. Without, however, taking advantage of this manifest flaw in the accusation preferred against our author, we will shortly consider how far that accusation proceeds on any colourable ground.

On an attentive survey of the thirteenth and fourteenth chapters of this work, we find in them the following doctrines clearly and directly enunciated; a trinity of equal persons; the deep corruption of human nature; the expiatory efficacy of Christ's death; the gracious influences of the Holy Spirit; the necessity of repentance, of that "new creation of the soul," which "requires no less than its original formation, the hand of the divine artificer," and of that faith which worketh by love; the impossibility of having this faith, unless by the gift of the Holy Spirit, in answer to prayer; and the necessary connexion between this faith, if real, and that love to God which produces every species of virtue or practical holiness. On the other hand, there can no mention be found, of absolute decrees, irresistible grace, final perseverance, and all those doctrines which are emphatically termed *Calvinistic*, but of which, we will venture to say, Mrs. More has in none of her works, affirmed the truth. Is there not, then, room to conjecture, that *these latter* are the doctrines which the Objector in the *Monthly Review* rashly suspects Mrs. More of believing and of having dissembled; leaving entirely out of his sight two other possible

suppositions, either, that she does not believe them at all, or, if it must be assumed that she believes them, does not deem them of sufficient importance to be stated. Or, perhaps, having been taught by the clamour of vulgar prejudice to associate the name of Mrs. More with the idea of enthusiasm, dreams and rhapsodies, he was confounded by discovering that she could write in a manner rationally pious, and devout without delirium. Exactly thus, we are told, that the Spaniards of the sixteenth century, having learned from their priests to regard the heretics of England as the most mis-shapen monsters, Centaurs and Calibans, were astonished, on the arrival of an English embassy, to perceive beings endowed with the shape and the complexions of men.

An honest and intelligent writer on religion can hardly fail of transfusing into his composition the pith and essence of his creed; but an honest and intelligent writer, on any subject, may fail of uniformly doing justice to his own conceptions, and of tracing out his principles, in every particular instance, to their legitimate conclusions. That the author of the *Hints* may have occasionally transgressed to this extent, we feel no difficulty in allowing; and we shall even take the liberty of presently pointing out some of these minor defects, which, in a work of such compass as the present, we may well expect to find, and well pardon when found. We will even concede more than this. Long experience of gross misrepresentation and obstinate calumny has the effect of making men too cautious and distrustful in again exposing their opinions to the world, and gives them too much the feeling of a person put upon his trial before a captious tribunal. A delicate and a generous mind must be particularly alive to these emotions; and in its anxiety, not to *conceal* its sentiments, but to *discover* them most fully, and to guard them from all possibility of misconception, will be in danger of somewhat overdoing its own intention, and of making too much allowance for that resistance of prejudice which it has to overcome. To this species of sensibility, the best and the sincerest are liable; and he must be either very malignant or very dull, who can confound such a wary avowal of opinion as we have described,

we do not say with wilful dissimulation, but even with any thing, however involuntary, that can fairly be called *concealment*. We are not sure that, in one or two instances, the work before us does not discover those symptoms of a wounded spirit, and that excess of caution, to which we have adverted; nor can this be a matter of surprise, when we recollect the uncandid and injurious treatment which its author has experienced, even from some characters of respectability. But while we make this concession, which we are convinced Mrs. More herself will not misunderstand, we desire to enter our protest against any improper abuse of it on the part of others. We desire, moreover, that the readiness with which we have made it, may give effect to our testimony, when we declare, that this work is, on the whole, *truly Christian*, that some of the most unfashionable doctrines of Christianity are stated in it, with judgment, indeed, and good sense, and caution, yet with an intrepid and studious explicitness, and that the structure here erected may, in the main, be called a noble edifice on the only right foundation, "the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone."

It may be proper here to mention one or two of the topics which, we could wish, had been regularly introduced into these volumes. Something more explicit than we here find should, perhaps, have been said on the difficulties and even discredit, to which every professor of strict Religion is, in these days, subject, from the cottage up to the palace. With respect to these difficulties, we remember to have read that a pious foreign princess, Princess Elizabeth of the Rhine, was accustomed to say, "Alas, the way is so straight, that I fear I am not weighty enough in my spirit to walk in it." We cannot (as we have said in the former part of this article) censure Mrs. More for fixing her supreme attention on a particular class of the Evidences of Christianity. Perhaps, however, it might have been expedient to subjoin to the chapter which is devoted to that subject, a short list of the authors who have given some abstract of the vast body of proofs, by which that religion proves her descent from God. Equally expedient it might have been

to point out some books of practical piety, whether of a biographical or a *hortatory* kind, for the use of the illustrious pupil. We are inclined to think also, that some characters, if not of doubtful, yet of splendid rather than of exact virtue, are here commended with too little qualification. Of these, perhaps, Sully may be quoted as an example; of whom, however, it must be acknowledged that Mrs. More does not speak with un-mixed praise.

There yet remain two heads of observation. The first of these relates to the extent of knowledge displayed in these volumes, which, we have already intimated, is very surprising. It may be asked, whether this mass of information be as accurate as it is various? With respect to the miniature descriptions, which are given, of books and authors of almost every country, we believe that this query may, in a general way, be safely answered in the affirmative. All, however, cannot be expected to make such an answer, because in matters of taste opinions are infinitely diversified; but all must pay Mrs. More the compliment of allowing, that she appears to be thoroughly conversant with the majority of the authors whom she criticises, and that she in general criticises, as if she had read and thought for herself. With respect to the historical anecdotes with which she has interspersed her remarks, these also may, in a general sense, be denominated accurate; the facts, that is, are given with tolerable accuracy; but authors, and even very exact authors, when they would deduce lessons from history, are insensibly led to manage and modify a little the facts from which they would reason, to work them up into the shape of *con-sumeable* commodities, to stretch them slightly, in order that they may fit exactly, and from this subordinate species of inaccuracy, we know not that even Mrs. More is perfectly free. The first historical reference of importance in the work, is the reference to Sesostris.

"What afterwards plunged the Egyptians into calamity, and brought final dissolution on their government? It was a departure from its constitutional principles; it was the neglect and contempt of those venerable laws which, for *sixteen centuries*, had constituted their glory and their happiness. They exchanged the love

of their wise domestic institutions, for the ambition of subduing distant countries. One of their most heroic sovereigns (as is not unusual) was the instrument of their misfortunes. Sesostris was permitted, by Divine Providence, to diminish the true glory of Egypt, by a restless ambition to extend her territory. This splendid prince abandoned the real grandeur of governing wisely at home, for the false glory of foreign conquests, which detained him nine years in distant climates. At a remote period, the people, weary of the blessings they had so long enjoyed under a single monarch, weakened the royal power, by dividing it among multiplied sovereigns." (Vol. I. p. 79, 80.)

On turning to Rollin*, we find that Sesostris differed from all other conquerors in *not* wishing to extend the territory of his country, for he, on principle, abandoned almost all his conquests as soon as they were made; and that after his return to his paternal kingdom, he was peculiarly attentive to the internal happiness and prosperity of his subjects; nor do we discover, although we may presume, that his schemes of conquest diminished the true glory of Egypt. But, indeed, little use can fairly be made of the fabulous history of Sesostris, or of the ancient records of Egypt; and Mrs. More may possibly have found these facts stated a little differently in some other author.

Of the style of the "Hints," which shall form the last object of our notice, we have already intimated, that it is spirited and elegant, rather than minutely correct. Specimens of its incorrectness, we do not think it necessary to give, but we cannot help noticing a slight fault, of which it affords frequent examples. When several authors are to be enumerated in order, the enumeration is made in as many detached sentences, *put absolutely*, and alike destitute of all internal government and all external connexion. The following is an instance:

"Joinville, whose life of his great master, Saint Louis, is written with the spirit of the ancient nobles, and the vivid earnestness of one, who saw with interest what he describes with fidelity; having been companion to the king in the expeditions which he records.—Philippe de Commines, who possessed, by his personal concern in public affairs, all the avenues to the political and historical knowledge of his time, and whose memoirs will be ad-

mired while acute penetration, sound sense, and solid judgment survive.—Davi-la, who learned the art of war under that great master, Henry the fourth of France, &c." (Vol. I. p. 126, 127.)

It is, doubtless, difficult to manage, with spirit, an enumeration of this kind; but to throw it into the form of a *catalogue raisonné*, appears to us too much like breaking the obstacle which refuses to bend. These *absolute* sentences are, however, used on other occasions, as well as in enumerating and describing; and might often be happily connected with their neighbours by a simple substitution of a colon or semi-colon for a full stop.

We now rise from the perusal of this work, with those sentiments of deep respect for the talents and character of the author, which most of her productions are so well calculated to inspire. It is impossible to withhold our tribute of admiration from one, who, although so well qualified to admonish the great and the gay, and even to be an instructor of royalty and *stand in the gate* before kings, has condescended to devote her life to the humble task of visiting the poor and the forgotten, and to bestow her labours where they can meet with no reward, except from the tranquillity of a good conscience and the approbation of Him "who seeth in secret." If these her labours have been eminently successful, and the wilderness and the solitary place have been made to flourish with the living fruits of content, social happiness and virtue, we may also pronounce that, in whatever proportion the Hints which she has here offered, make the impression they are intended to produce, in that proportion may this country indulge the hope of a future sovereign, alike calculated to give it respectability in the eyes of foreign nations, and to be a nursing mother to the Church.

The Limit to our Inquiries, with respect to the Nature and Attributes of the Deity. A Sermon, preached before the University of Cambridge, on Commencement Sunday, July 1, 1804. By GEORGE LAW, D. D. Prebendary of Carlisle. Second Edition. London, Faulder, and Rivingtons; Cambridge, Deighton. 1805. 4to. pp. 38.

* Hist. des Egyptiens. 3.

In Sermons preached before an university we naturally look for more logical precision than it would be reasonable to expect in others; especially if the subject be such as requires, or even admits, a higher exercise than ordinary of the argumentative faculty. The proposition which Dr. Law has undertaken to establish is evidently of this description: and it will hardly be deemed a more arduous and delicate task in the political world for a powerful sovereign to fix the bounds of his own territory, than for reason to prescribe the limits of her own empire in the intellectual.

The reverend writer has taken for the foundation, at least for a support, of his reasoning the following text, "If I have told you earthly things and ye believe not, how shall ye believe if I tell you of heavenly things." John iii. 12. He has not previously laid down his principles or established his thesis, and then applied his conclusion; but, contenting himself with the mere statement of the doctrine which he intended to evince, he has endeavoured both to illustrate and prove it by three important examples: 1. "The Influence and Operation of the Holy Spirit;" 2. "The Foreknowledge of God;" and 3. "The Doctrine of the Trinity." The title of the sermon should, in our opinion, have been enlarged to take in the first of these instances; for, strictly speaking, the influence and operation of the Deity are neither his nature nor his attributes.

We will now proceed to consider each of the examples in order.

Dr. Law asserts, under the first head, that the assistance of the Holy Spirit is not to be confined to the first ages of the Christian Church, but may be expected by the sincere believer in every age. He is anxious, however, to repress a curiosity, which he pronounces to be unavailing and dangerous, respecting the mode of the operation of the Holy Spirit. We are not disposed to deny our assent to this general proposition. But when the learned writer proceeds to assert, that "the manner in which this agency is exerted, and the degree of its efficacy, are unrevealed, and therefore must be unknown," (p. 10.), we think his expression liable to much misconception and abuse. It appears calculated to lay men asleep, to make them imagine that a blessing, upon

which Scripture certainly lays considerable stress, is of so vague, so uncertain, so undiscernible a description, that either an absolute indifference concerning it is justifiable, or any anxiety to attain it must be totally unavailing. We proceed but to the next page, and we seem to discover in this writer a departure from his own restricting principle; for, having adduced a passage of Scripture to shew that the divine grace is brought as a reason why we *should* work, he adds, by ways of inference, "whereas if his grace were of itself sufficient, it is a reason why we need not." Certainly, unless we have a perfect acquaintance with the mode of the divine operations, we cannot infer that these are incompatible with our own exertions, and that because grace is sufficient, therefore our work is superfluous. As certainly, too, many of those whom the world will consider to be the object of the preachers's attack, expressly disclaim any such accurate insight into the operations of the Divine Being, as "to be able," in the language of our author, "to point out the exact line of partition, between human efforts and divine illumination," or to found upon it the doctrine, with which they are too often and unjustly charged, of the perfect passiveness of man in the affair of sanctification. Many of them, indeed, endeavour, as they conceive themselves in duty bound, to go as far as the Scripture will lead them, but then they scrupulously refrain, to the best of their ability, from going any farther. On this most mysterious part of a most mysterious subject, they understand their limited province, and do not pretend to decide.

We were rather surprised to find the theologian under review condemning, without any explanation, what he calls "a sensible experience of the Spirit." We know not how a man is to consider himself possessed of the Spirit, a state essential to the christian character, unless he is *sensible* of the influence of that divine person on his heart and life. We can hardly imagine any other, certainly not a more unexceptionable, evidence upon the subject. It appears, likewise, to us an equal temerity to deny altogether *immediate conversion* as to assert that there is no other. Why again, in the twelfth page, should our author

equalize all pretensions to preternatural inspiration, (the epithet might be omitted) in order to procure a support for his conclusion, that it is bestowed upon the worst and weakest of the sons of men? If the pretensions of wicked men necessarily discredited the cause with which those pretensions are connected, there is no good cause whatever which has not been ruined. In a slight reference to the subject of prayer, our author expresses himself as if he considered the government of divine Providence to be, not constant and unremitted, but occasional only; the great machine of the universe, or of the world, requiring the interference of its Creator only in cases of emergency. "In the same manner the more momentous affairs of the world, the fate of nations and of empires, are subjected, as we see reason to believe, to the occasional interposition of the Deity; and hence arises the necessity for public thanksgiving and prayer." p. 13, 14. This sentiment strikes us, not only as perfectly unscriptural, but as unphilosophical also. We are supported in our own view by the concurrence of Sir Isaac Newton and Bishop Warburton. The expression of *authorizing to rely with presumption upon any thing*, we conceive to have escaped the writer in the haste of composition.

Dr. Law enters upon his second example, p. 14, which he introduces in the following manner: "Another subject relating to the divine administration, which philosophy has in vain attempted to explain, is in what manner the liberty of man can consist with the foreknowledge of God." This is a subject upon which we are always better disposed to act as mediators than as parties: and we consider it as our first duty under that character to discourage and detect the misrepresentations of the combatants, on whatsoever side the misrepresentations may be found. We therefore consider the present as a very proper place for observing, that the pious part of those called Calvinists, against whom the artillery of Dr. Law is professedly levelled, appear in general to have no respect to the philosophical consideration of liberty and necessity. They have seemed to themselves, whether justly or unjustly, but certainly with some plausibility, to find a direct and frequent assertion of their

peculiar doctrines in Scripture. According to their acceptation of those doctrines they appear to reflect glory on God in the highest possible degree. They lose sight, they think it their duty to lose sight, of all consequences which may seem to oppose what they consider as the scriptural view of the subject; and if the two points cannot be reconciled, they would rather sacrifice the liberty of man to the sovereignty of God, than the divine sovereignty to human liberty. Their attachment to the doctrines in question is further established by the tendency, which, according to their conception they have to elevate their souls with devout and grateful affections; to furnish them with the most prevailing motives to holiness and dissuaves from sin, (such in point of fact is their view of the case); and, above all, to give them that assurance of future felicity which constitutes their highest earthly enjoyment, and which they conceive to be not less their duty than their privilege to entertain and cherish. This is a concession towards a much calumniated body of men, which any one, who has the slightest information upon the subject, and a spark of justice in his soul, will feel himself bound to make. Dr. Law, however, chuses to regard the subject before him under a philosophic aspect; and considering human liberty as perfectly intelligible, but the divine prescience as only partially understood, he thinks himself justified in establishing the former doctrine without limitation, and leaving the other in its primitive obscurity.

We lament that in so limited a discussion as that before us must necessarily be, we should be interrupted by what, in an ordinary sermon, preached on an ordinary occasion, we should be tempted to consider as oversights. Such, for instance, as the founding the benevolence and wisdom of the Deity merely upon the legible impression of these characters, which appears in his works. p. 15. See likewise p. 23. Surely Scripture teaches us something concerning these attributes, and concerning some others too. In the following page we meet with this extraordinary passage: "We find by the decrees of God, a law in our members warring against the law of our minds." We scarcely know of any Calvinist who would have gone

this length. This is directly ascribing the pravity of our nature to God and to his decrees. In the 17th page is a paragraph intended to answer a Necessarian objection from education, but we confess the comprehension of it exceeds our limited capacities. The whole of the first part of our author's argument in favour of human liberty, extending from p. 14 to p. 19, is contained in this sentence: "The freedom of the will is not to be demonstrated, but felt." p. 18*. A faint allusion to Scripture follows as a second part of the argument; and an appeal to the earlier fathers forms the third. "These," says Dr. Law, "in various places declare the *τὸ ἀντεξέστων* of man," i. e. the entire, unshackled freedom of his will. The Doctor in his notes has adduced and referred to some passages of Irenæus and Justin Martyr in support of this assertion. If, indeed, we are to be governed by a mere word, and that so metaphysical a word as *ἀντεξέστων*, the matter is decided at once. But Dr. Law, or any one who pretends to write upon the subject, ought to know, that the force and value of this word varies in the use of different writers. According to the different species of heretical doctrine which the primitive fathers had to encounter, some used the term in opposition to the opinion, that men are by nature, by the original constitution of their nature, good or bad. Others opposed free will to fate; others opposed it to what is involuntary and forced. But some of them at least, among whom is Athanasius, although they expressed themselves in this manner, yet allowed, that before regeneration man has no power towards spiritual good. For this information we refer Dr. Law to so accessible a book as Suicer's *The-saurus Ecclesiasticus*. Other authors

may be consulted upon this subject; particularly Vossius, *Hist. Pelag.* We could hardly have suspected a man so respectable as Dr. Law of adopting the vulgar prejudices, respecting those who are called Calvinists in the present day, had not the sermon before us, pp. 23, 24, assured us, that, according to their system, men are mere machines, and Christ did not die for all. In a note on this place the Doctor transcribes from Edwards a passage, which begins with admitting, that "Christ *in some sense* may be said to die for all;" and from this passage, as well as others, his opponent thinks it a "fair inference,"—"that Christ did *not* die for all: that he was *not* a propitiation for the sins of the *whole world*."

The last point to which the learned writer proposes to apply his preceding "train of reasoning," is the doctrine of the Trinity. On this subject the observations which the author's plan required him to make, may easily be anticipated. They are in the main just and obvious: yet the horror of extending our inquiries too far seems to have deterred the writer from accepting so much as is even plainly revealed in Scripture. The zeal, too, which he discovers, to establish the superior perspicuity of moral precepts, above those which are strictly divine, will, we conjecture, in the eyes of some, not tend to increase an opinion of our author's respect for Scripture. In p. 26, we meet with a very objectionable passage, which however may be attributed to inadvertence:—"When, therefore, God first revealed his will to mankind, he afforded sufficient proof by miracles and prophecies, that Christianity was of a divine original." What is this but to assert, that Christianity was the first divine revelation? If indeed we consider Christianity and Natural Religion as synonymous, and therefore as old as the Creation, the objection will in part vanish—in part only, because miracles, or a supersedure of the course of nature, could hardly take place before a course of nature was established. We question likewise the propriety of calling miracles and prophecies, which are the evidences of Christ's mission, "*the principles* which constituted the guilt or merit of those who rejected or received him." P. 29 discovers the author to be a disci-

* May not the reveries of the most extravagant enthusiast be justified by this argument? If *feeling* is to decide in the one case, why not in the other? At any rate the Necessarian conceives himself unhurt by it; for he will readily admit, that every man *feels* as if he acted with perfect freedom. If feeling, however, must be the argument, let it be proved previously why it must. Every controversialist, unless he declines the contest altogether, should have some principle or principles in common with his opponent, by which the dispute may be regulated in its progress and finally decided.

ple of Dr. Paley. But the circumstances, that the professed subject of the preceptor in the work in which his peculiar doctrine was published was Natural Theology, and that the necessary foundation of the discussion of the pupil is revealed, constitute a difference which deserves consideration.

Many reflections suggest themselves upon the perusal of this sermon. Its tendency is obvious. We cannot, however, bring ourselves to think, that the field of human knowledge is so extended as to create or justify any immoderate anxiety to contract its limits. To repress a presumptuous curiosity and to confine it within its just bounds, beyond which our inquiries only terminate in spurious knowledge, or ignorance under the form, and the form only of knowledge, is, doubtless, both a useful and a laudable undertaking. Yet, with all our ignorance, much real and important knowledge is to be attained. This lawful province of human inquiry, it should be our object to enlarge to the utmost of our power. God has been pleased on divine subjects to give us the light of revelation: if he has not informed us of every thing, he has informed us of much; and it is no less criminal in his sight to disregard or reject what he has made known, than to decide with an arrogant temerity concerning what he has kept secret. The Scriptures were given for our learning in all things relating, not only to moral duty, but to the far more important subject, (a subject which would otherwise have been utterly unknown,) of our redemption; of the means whereby it was accomplished; some of its reasons; the duties required in those who are to be partakers of it; the particulars of that blessing; the hopes, the motives which it proposes; the insight afforded even of the kind of happiness to be enjoyed in a future state, &c. &c. Surely these doctrines were not revealed to be still kept under the veil: they were not proposed with an annexed condition, which should deter us from inquiring into them: they were not presented merely to expose, to reproach, and to seal our ignorance.

We quoted the text which Dr. Law has prefixed to his Sermon. It was not without some surprise, that we read the following passage near the close of the discourse: "These three

instances which I have adduced, will, I trust, sufficiently illustrate and confirm the important doctrine of the text, and shew us the folly of attempting to be wise above what is written." p. 30. No imputation of folly, however, attaches to the endeavour to be *as* wise as what is written. The text, if the reader will take the trouble to cast back his eye upon it, will be found to contain no discouragement of an inquiry into heavenly things, but rather a reproof to the person addressed in it of a want of the proper preparation of mind for receiving them. For those heavenly things are evidently the subject of the part of the discourse immediately following, the omnipresence of Christ, his divinity and humanity; the mode and circumstances of human redemption. But whatever may be thought of the heavenly things mentioned in the text, it is evident, that earthly things, whatever be the reason of the term, are represented as within the compass of the human intellect, and these earthly things as evidently refer to what our Lord had just said respecting the operation of the Holy Spirit in the conversion of the soul; the first instance, our readers will remember, by which the reverend divine under review endeavours to establish his principle of restraining inquiry. We cannot refrain from observing, that, at the close of the very solemn and evangelical discourse which contains the text in question, those who love darkness rather than light are not represented either as commendable characters, or characters to be imitated.

To fix the limits of human knowledge is a very important and arduous undertaking. The person who addresses himself to it should have himself reached these limits; and to the materials which he has collected he should bring the strongest judgment and the nicest powers of discrimination: he should understand every bias by which he is affected, and correct it; and most especially should he be guarded against esteeming the operations of that very bias as the exercise of a sound judgment and impartial equity. We cannot say that we discover these qualifications in the sermon which we have been examining; nor can we flatter ourselves, or the author, that the extreme dread which it manifests of carrying out

researches into divine things too far, and the almost papal acquiescence, which it seems to inculcate, in such a general knowledge of the truths of revelation as is scarcely more than one

remove from pure ignorance, will produce the salutary effect, either of repressing presumptuous curiosity, or of recommending revelation to the sober and intelligent.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

PREPARING for the press, *Letters on Natural History, and on the Formation of the Universe*; on a new Plan; for the Use of Schools; by Mr. BIGLAND, Author of *Letters on the Study of History*.—*ΑΡΧΑΙ, ou Les Silves des Southill*; being Investigations on the Origin of French Particles, similar in Plan to the *Diversions of Purley*; in French and English, on opposite pages; by Mr. SALMON, Author of *Stemmata Latinitatis*.—*The Fall of Cambria*; a Heroic Poem, on the Subjugation of Wales, by Edward Ist.; by Mr. COTTLE.—*A Translation of HUMBOLDT'S Travels in South America*.—*Memoirs of the Life and Writings of GEORGE BUCHANAN*; by Mrs. IRVING, Author of the *Lives of the Scottish Poets*.—*A Dictionary of Synonymous Words and Technical Terms in the English Language*; by Mr. LESLIE.

In the press, *Practical Observations on the principal Diseases of the Eyes*, illustrated by Cases: translated from the Italian of ANTONIO SCARPA, F. R. S. &c. &c. with Notes, by Mr. JAMES BRIGGS; 8vo.—In royal 4to, with numerous coloured Plates, price £6. 6s. in boards, *An Epitome of the Natural History of the Insects of New Holland, New Zealand, New Guinea, Otaheite, and other Islands in the Indian, Southern, and Pacific Oceans*; by E. DONOVAN, F. L. S.—The Fourth Volume, in 4to. and 8vo. of the *Life of Washington*.—*Commercial Arithmetic*, adapted to the Practice of Commercial Operations, and intended to serve as an introduction to the *Elements of Commerce*, a work now in the Press, and which is a general Treatise on the Monies, Weights, and Measures of every foreign Country and commercial Place, by Comparison with those of England; by Mr. DUBOST.—A new Edition of SMITH'S *Wealth of Nation*; with *Notes and Supplementary Chapters*, by Mr. PLAYFAIR.—A new Edition of WATKINS'S *Biographical Dictionary*, including upwards of ten thousand persons, with the Authorities annexed to each Article.—*A Letter from the Bishop of St. Asaph to EDWARD KING, Esq. on Virgil's Two Seasons of Honey*; and his *Season of sowing Wheat*: with a new Me-

thod of investigating the Rising and Setting of the fixed Stars.—*A Series of Aphorisms, translated from the Arabic, with a Commentary and Notes* by the Translator.—*A Volume of Lectures on the Acts of the Apostles*, by the Rev. JOHN DICK, Author of the *Essay on the Inspiration of the Scriptures*.—*A Triglott Dictionary of the Gaelic Language*, as spoken in Man, Scotland, and Ireland; by the Rev. Dr. KELLY.—An Edition of STATIUS, under the care of Mr. MITFORD.

A beautiful *Stereotype Prayer Book*, in double columns, 12mo, with large face minion letter, on 264 plates, was published by the University of Cambridge, on July the 3d; and since then an 8vo. English Testament, in long primer. These are the first fruits, we trust, of many excellent productions, of this kind, which may be expected to proceed from that press. We are happy to hear, that the University of Oxford has adopted the same plan of printing; and that preparations are now making there to begin a new octavo edition of the Welsh Bible, in Stereotype, of which the Society for promoting Christian Knowledge have engaged twenty thousand copies. A Stereotype Pocket Bible in Welsh, of twenty thousand copies, had been previously undertaken for the British and Foreign Bible Society, by the University of Cambridge.

The British and Foreign Bible Society have lately received a valuable accession to their Collection of Copies and Versions of the Scriptures, by the following Donations, viz.

1. The very first Icelandic Bible, printed in 1584.
2. Biblia Polonica in 1632.
3. Biblia Hungarica, 1751.
4. New Testament in the Greenland Language, 1799.
5. The Plantus Edition of the Hebrew Bible, &c. 1584.
6. An elegant folio Greek Testament, from Stephens's Edition, 1601.
7. Foster's Hebrew Bible without points, in 4 vol. 4to. 1750.

For the four first of these Copies, the Society are indebted to Ernst Frederick Wolff, Esq., and for the three last to

Granville Sharp, Esq. From each of these Gentlemen, the Society have before received Donations of a similar description, of which a particular enumeration may be seen in their printed Annual Report.

The British Institution for the Encouragement of the Fine Arts, have expended £4500. of the Subscriptions already received, in the purchase of the Premises, hitherto the Shakspeare Gallery, in Pall Mall.

FRANCE.

The *Travels of Messrs. HUMBOLDT and BONPLAND* are now in course of publication in detached collections, under the following titles: 1. An abridged Relation of a Voyage to the Tropics, performed in the Interior of the New Continent, during the Years 1799, 1800, 1801, 1802, and 1803. —2. A Collection of Astronomical Observations and Admeasurements, made on the New Continent. —3. An Essay on the Geography of Plants, or a Philosophical Sketch of the Equinoctial Regions; founded on Observations made from the 18th degree of south latitude. —4. Equinoctial Plants, collected in Mexico and the Island of Cuba, &c. &c. with Plates, by Sellier. —5. A Collection of Observations on Zoology and comparative Anatomy, with Plates, by Bouquet. All these works are printed in the same size and type, except the Equinoctial Plants, which work is larger.

SWITZERLAND.

A posthumous work of LAVATER is announced, entitled *Simeon, or Discourses for aged Christians*.

GERMANY.

The well known German Journal, entitled *Allgemeine Deutsche Bibliothek*, which has been carried on forty years, and during great part of that time has possessed considerable influence, will close with the present year; the Editor, M. NICOLAI, being obliged, by his great age, to resign the undertaking.

A *Catalogue of the Medical and Physical Library* of the late Professor BAIDINGER, of Marburg, has been published. He is said to have been the most curious man, perhaps, in Germany, with respect to every thing connected with the Medical Science. His library contains 16,000 volumes, exclusively of detached Dissertations, Treatises, or Memoirs. The number of Editions which he possessed of the Aphorisms of Hippocrates alone, exceeded one hundred. He was fifty years in forming the collection.

HUNGARY.

The Greek Archbishop and Metropolitan of Carlowitz, in Hungary, has caused DR. NEUSTADTER'S *Instructions concerning*

Vaccination to be translated into the Illyrian and Wallachian Languages. This work, composed for the use of the lower classes, has been gratuitously distributed to the amount of 25,000 copies, among the inhabitants of those and the neighbouring provinces.

PRUSSIA.

Under the patronage of Count HOYEN, Minister of State and Governor of Silesia, a Society has been formed, entitled, *The Silesian Society of Natural History and Industry*. Each of its corresponding Members is to transmit to the Society, a detail of the advancement of Arts and Industry in some particular province or district. The resident and corresponding members already amount to fifty.

SWEDEN.

A. F. SKJELDEBRAND, a colonel in the Swedish service, has published, at Stockholm, in 4 vols., a work entitled, *Voyage Pittoresque au Cap Nord*. It contains a number of Views, with Descriptions of the Appearance of the Country. The author travelled with the Italian ACERBI, who, a few years since, published an account of his journey, but wrote chiefly as an observer of men and nature; while the Swede writes as a painter and lover of the fine arts.

DENMARK.

The Danish press has laboured under severe restrictions since the decree of Sept. 27, 1799. This edict was particularly calculated to paralyse all literary efforts, and all freedom of discussion. Since that period few works deserving notice have, till lately, appeared in Denmark. A clause in that edict forbade the publication of all anonymous works whatever, whether the matter contained in them were exceptionable or not. No one, of course, could commence his literary career without disclosing his name to the public; and the diffident were thereby completely silenced. Some considerable writers have, however, recently made their appearance; among whom is NICOLAI FALLESEN, who first published a *Theological Magazine*, containing extracts from various foreign works; and commenced, in January 1803, a publication, entitled, *The Monthly Theological Repository for Denmark*. Four volumes are complete, and contain a number of original Danish Compositions, much information with regard to the state of religious knowledge in Denmark and other countries, many learned Essays on the original Languages of Scripture and on Church History, and a Translation of several of Blair's Sermons.

RUSSIA.

The First Volume of a *Geographical Vocabulary of the present State of the Russian*

Empire, has appeared at Moscow, in 4to. 1300 pages. This volume contains only the first three letters of the alphabet.

M. WONTOK has published at Moscow a *Series of Views* of that city, on sixteen folio plates, which rival the most sumptuous works of the kind. The price is one thousand six dollars the set.

An ukase has been issued, by which the Emperor prohibits the circulation of every work which tends to the dissemination of fanaticism, or which endangers sound morals. Theatrical compositions and foreign journals are alike subjected to a censor.

The Academy has offered a prize of 500 roubles, or £112. 10s. sterling, "for the most instructive series of new experiments on Light, considered as matter; on the properties which may with justice be ascribed to it; on the affinities which it shall appear to have with other bodies, whether organic or inorganic; and on the modifications and phenomena, which are manifested in those substances, by virtue of the combinations in which the matter of light may have entered along with them."

The Imperial Academy of Sciences at Petersburg has been authorized, by the Minister of the Marine Department, to offer a prize of 1000 ducats, or £462. 10s. sterling, for a satisfactory solution of a question proposed concerning the resistance of fluids, and its application to naval architecture.

The Emperor has founded a public school at Teflis in Georgia, and has assigned it an annual revenue of 10,000 roubles, to be raised on Silks, the produce of the country. The principal branches there taught are the Russian and Georgian languages, with the elements of science. It is also proposed to form a library, and to send the most distinguished pupils to Moscow, at the expence of the State, to complete their education.

By the Imperial Ukase which has given the rights of citizens to the Jews throughout the empire, and admits their children into all the places of public education, that people is divided into four classes: viz. Farmers, Artificers, Merchants, and Citizens. The Farmers will be free, and, as well as the Artificers, may purchase lands; and those, who wish to engage in agriculture and have no fortune, are to have a certain portion of the crown lands. Those who will establish manufactories are to enjoy in their commerce all the franchises of Russian subjects.

AFRICA.

Mr. MUNCO PARK who went from this country, about the beginning of the year, to renew his researches into the interior of Africa, when the last accounts left that country, had proceeded from Goree accompanied by thirty-five soldiers under the command of a lieutenant, to Fata-tenda in the River Gambia, where he had arrived in safety; and whence also he had set out, after the necessary arrangements had been made, for the nearest point on the River Niger, on the banks of which it was his intention to encamp during the rainy season, and afterwards to proceed to explore the course of that river. One man of his party had died before he left Fata-tenda, which was about the middle of April.

EAST INDIES.

Dr. DE CARRO, of Vienna, has received accounts from the East Indies, that no less than 145,840 persons were vaccinated there between Sept. 1st, 1802, and April 30th, 1804. The Rajah of Tanjore is a zealous supporter of Vaccination; and the Devan of Travamore has himself submitted to the process. Among the vaccinated persons were 4141 Brahmins, 41,896 Malabars, 10,926 Mahometans.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

The Unity of the Christian Body, stated in a Sermon preached at Lambeth at the Consecration of the Bishop of Norwich; by Richard Prosser, D. D. 1s.

The whole Works of Bishop Hall, arranged and corrected, with a new Life of the Author, and a copious Index; by Josiah Pratt, M. A. F. A. S. Vol. I. 8vo. 8s. royal 8vo. 12s.

Daniel, in the Version of Theodotian and the Seventy, with various Readings of MSS. Editions, Fathers, and Versions; by Ro-

bert Holmes, D. D. Dean of Winchester; folio, £1. 1s.

A Discourse delivered to the Unitarian Congregation at Hackney, May 5, on the the Resignation of the Pastoral Office in that Society; by T. Belsham. 5s.

A Brief and Impartial View of the two most generally received Theories of the Fall of Man, and its consequences, a Discourse preached at Doncaster, by P. Ingham, A. B. 1s. 6d.

Sermons on various Subjects, by the Rev. J. Townsend; 8vo. 5s.

MISCELLANEOUS.

Lyra Evangelica; or, an Essay on the Use of Instrumental Music in Christian Worship. By Joseph Jefferson. 8vo. 1s. 6d.

A Treatise on Practical and Experimental Agriculture; by J. Carpenter; 2 vols. 8vo. £1. 1s. boards.

The Architectural Antiquities of Great Britain, displayed in a Series of Select Engravings, representing the most beautiful, curious, and interesting Ancient Edifices of this Country, with an Historical and Descriptive Account of each Subject; by John Britton; Part I. 4to. 10s. 6d. 1. p. 16s. 6d.

A Concise History of British Commerce with the Continent of Europe, and with all Parts of the World; by Dr. Reinhard, of Göttingen; with Notes and considerable Additions; by J. Savage; 8vo. 1s. 6d.

The History of Egypt, from the earliest Accounts of that Country, to the Expulsion of the French from Alexandria in 1801; by James Wilson, D. D. 3 vols. 8vo. £1. 4s.

A Brief Retrospect of the Eighteenth Century, Part I. containing a Sketch of the Revolutions and Improvements in Science, Arts, and Literature during that Period; by S. Miller, A. M.; 3 vols. 8vo. £1. 1s.

Considerations on the best Means of insuring the Internal Defence of Great Britain; by Captain Barber. 1s. 6d.

Report of the Committee of the Highland Society of Scotland, appointed to inquire into the Nature and Authenticity of the Poems of Ossian; drawn up according

to the Directions of the Committee; by Henry Mackenzie, Esq. 8vo. 12s.

Academic Annals, published by Authority of the Royal Academy; collected and arranged by Prince Hoare, Esq.; 4to. 5s.

Specimens of early English Romances, chiefly written during the early Part of the Fourteenth Century; by George Ellis, Esq.; 3 vols. crown 8vo. £1. 7s.

Observations on the present State of the Highlands of Scotland, with a View of the Causes and probable Consequences of Emigration; by the Earl of Selkirk; 8vo. 6s.

Free Disquisitions on the Sentiments and Conduct requisite in a British Prince, in order to merit the favourable Opinion of the Public; by J. Andrews, LL. D. 8vo. 5s. boards.

Essays, Biographical, Critical, and Historical, illustrative of the *Tatler*, *Spectator*, and *Guardian*, designed as a Companion to the various Editions of those Works; by Nathan Drake, M. D.; 3 vols. 8vo. £1. 4s.; 1. p. £1. 11s. 6d.

A Treatise on the Coins of the Realm, in a Letter to the King; by Charles Earl of Liverpool; 4to. £1. 1s. boards.

The Eleven Reports of the Commissioners of Naval Inquiry, with Explanatory Notes and select Extracts from the most important Documents on which the Reports are founded; 8vo. 15s.

Descriptive Excursions through South Wales and Monmouthshire, in the Year 1804, and the four preceding Summers, with thirty Plates; by E. Donovan, F. L. S.; 2 vols. 8vo. £2. 2s.

RELIGIOUS INTELLIGENCE.

MISSION SOCIETY TO AFRICA AND THE EAST.

A REPORT of the proceedings of this Society has lately been published, from which we learn that the three Missionaries, whom we formerly stated (Vol. for 1804, p. 444,) to have arrived at Sierra Leone, continued, at the date of the last accounts, to reside in the colony, both with the view of becoming inured to the climate, before they proceeded to their final destination, and of supplying the want which was still felt there of a regular chaplain. Facilities, it is stated, were enjoyed by the Missionaries of acquiring a knowledge of the native language; but no mention is made of the progress which they had made in

that indispensable pre-requisite to a successful mission. We are sorry to observe, that they had been subjected to some severe attacks of fever during the rains, but the dry season which was approaching would probably restore them to a better state of health. Five more Missionaries are stated to be training at the Seminary in Berlin, for future service, under this society, of whose religious attainments, and progress in learning the Arabic language, a favourable account is given*. The Society has

* These men, we understand, have since arrived in England, where they will remain until a proper opportunity occurs for their removal to Africa. Four of them have been ordained ministers of the Lutheran Church.

been at the expence, in conjunction with the Edinburgh Mission Society, of printing an Arabic tract against Mahomedanism written by the Rev. Mr. Brunton, now a Missionary in Georgia, which it is intended to distribute in Africa. The Report contains no farther intelligence of any moment, except that, through the liberality of the public, the funds of the society have gained a considerable accession during the last year.

Prefixed to the Report is a Sermon preached at the anniversary Meeting of the Society, on the 4th of June, by the Rev. John Venn, which we shall have another opportunity of noticing more particularly.

OTAHEITE.

A voyage round the world, during the years 1800 to 1804, has just been published by a Mr. Turnbull. In the course of his voyage, Mr. Turnbull several times visited Otaheite; and on one occasion he remained there for some months. He had ample means, therefore, of observing the state of the Mission, and the conduct of the Missionaries in that Island; and his testimony may be regarded as that of an unbiassed witness. We shall, therefore, lay a few extracts from his work before our readers.

"We cannot omit," observes Mr. Turnbull, in speaking of the Missionaries, "in this place, to do justice to the amiable manners, and truly Christian deportment of these men, who, like the Apostles of old, foregoing all the comforts of civilized life, and a life at least of tranquillity in their native land, have performed a voyage equal to the circumnavigation of the globe, and, like the dove of the ark, carried the Christian olive over the world of waters. Their life is a life of contest, hardship, and disappointment: like their holy master, they have to preach to the deaf, and exhibit their works to the blind." (Vol. I. p. 165.)

"It may be satisfactory to the friends of the Missionaries to learn, that their prayer-meetings and public ordinances were constantly kept up, the morning and afternoon of every day, and on Sundays three times a day. The natives, however, did not attend. The brethren took it by turns to visit all the parts of the island within their reach on that day. The preaching, or rather the example of the Missionaries, is not however wholly without effect; the Sabbath is called by the natives Mahanate Etooa, the Day of God; and however little attention, in every other respect, they pay to religion, their con-

duct in the immediate neighbourhood of Matavai, on this day, is more sedate and orderly than on any other. The Missionaries have doubtless gained a small victory over them in this point, as likewise in another of still greater consequence; the greater part of their former obscenity in their public dances has disappeared, and in the neighbourhood of Matavai the Sunday has something of the semblance of a christian Sabbath." (Vol. III. p. 5, 6.)

"From the evident advantage which the royal family derive from their joint partnership with the Missionaries, I have little doubt that the purpose of Pomarrie in the encouragement of the Missionaries was wholly political. The Missionaries indeed neglect nothing to render their mission successful; on every sabbath-day they range the country two by two in different directions. But I repeat, that I fear their efforts will for a long period be unsuccessful. They consider the Missionaries as very good men, and love and esteem them accordingly, but they do not comprehend, and therefore do not believe, the articles of their religion." (Vol. III. p. 8, 9.)

"One Sunday evening, Mr. Jefferson requested permission to exhort Otoo and Terinavoura, with all their followers; Otoo sent a messenger to me on the occasion, saying that he wished to see me: I accordingly went, and found Mr. Scott and Mr. Jefferson in the act of exhortation. Their congregation might amount to about fifty. Upon its conclusion, I demanded of Otoo what he wanted with me. He asked me, upon the departure of the Missionaries, whether it was all true, as they had preached; I replied in the affirmative, it was strictly so according to my own belief, and that of all the wiser and better part of my countrymen. He demanded of me where Jehovah lived; I pointed to the heavens. He said he did not believe it. His brother was, if possible, still worse. Edeah was looking on, with a kind of haughty and disdainful indifference. It was all *havery* or falsehood, adding, they would not believe unless they could see; and observed, we could bring down the sun and moon by means of our quadrant, why could we not bring down our Saviour by similar means?" (Vol. III. p. 10, 11.)

Our traveller proceeds to argue in this as well as in other places of his book, that it is *impossible* for the Otaheitan to believe the doctrines of Christianity, *because* they cannot comprehend them, and can find no analogy to them in their own country. This sort of reasoning, doubtless, is very plausible, but it is destitute of all soundness; it is the reasoning of ignorance. Does Mr. Turnbull himself comprehend those truths of Christianity which he professes to believe, and

which he singles out as beyond the reach of an Otaheitan understanding, viz. the Doctrines of the Trinity and the Incarnation? Or what analogy does he discover in this country which renders them more intelligible to us? In these respects we possess little or no advantage over the most barbarous nations. But if from reasoning we take a view of facts, shall we not find that the Hottentots, the Greenlanders, the Esquimaux, have heard and believed the same Gospel which is represented as unfit for the ears of the South Sea Islanders? Do these then stand lower in the scale of humanity than the inhabitants of Caffraria, Labrador, or Greenland? This will not be affirmed. The truth is they believe not, not because they *cannot*, but because *they will* not, believe. "The light is come unto them, but they love darkness rather than light, because their deeds are evil." But we return from this digression.

"Most of the Missionaries had made great advances in the Otaheitan language, and their companions were studying it with the most indefatigable industry." (Vol. III. p. 13, 14.)

"The Missionaries had made the circuit of the island twice during the time we had been amongst them, preaching from district to district, and seconding their exhortations by presents. If zeal in the discharge of their duty could ensure success, the Missionaries would not preach in vain.

"In their circuits they have successfully endeavoured to come at the exact number of the people. It is melancholy to add, that the population has diminished in a degree which threatens to render the country a desert. Captain Cook computed them at upwards of two hundred thousand; the population has now dwindled to five thousand. On the arrival of the Duff, they exceeded triple this number." (Vol. III. p. 15, 16.)

"Mr. Jefferson had opened a school, but only one native attended; this was the daughter of an European, one of the crew of the *Matilda*."

"They apparently lived together in the greatest love and harmony, and all of them present an example of industry. Their situation, however, is by no means so comfortable as many of our countrymen may be inclined to imagine; for as their stock of European articles decreases, they must proportionately lose their influence over the natives." (Vol. III. p. 13.)

The following hints are given by this writer to the Missionary Society, and they seem deserving of attention.

"The Missionary Society might perhaps find it answer their purposes, to turn their attention to that quarter where, in my humble opinion, their benevolent efforts are more likely to prove successful than in Otaheite. The Otaheitans are indeed apparently softer in their manners than the people of the Sandwich Islands, but they are far behind the latter in their skill in the arts of life, and in their desire to acquire instruction of every kind.

"Indeed, from certain events that took place on their being discovered, and particularly from the lamented fate of the great Cook, the Sandwich Islanders have generally been regarded as a race of savage barbarians. The truth, however, is, as has been already noticed, that many of the horrible practices of the more amiable Otaheitans, such as infant murder, &c. &c. are unknown amongst them; and the fatal accident which befel Cook, is to this day deeply and generally deplored.

"Their eager and insatiable curiosity to observe and understand whatever is doing by the Europeans, unrestrained by any of those considerations of propriety which influence civilized nations, has had a tendency to draw on them the character of rude and uncultivated men; but let it be considered that this curiosity and ardour are not the effects of childish ignorance, but are produced by the most decided anxiety to learn whatever they see done: their seemingly rude behaviour will then be forgiven.

"Should the Missionary Society adopt this hint, and make the experiment, I have no doubt that land might be easily procured as a grant or as a purchase. Tamaahama is perfectly acquainted with the nature of a bargain, in the European sense of the term, and would conform rigidly to the conditions; differing in this, as well as in many other respects, from certain chiefs in Otaheite. The latter are constantly endeavouring to extort fresh remuneration from the Missionaries there, whom they seem to regard only as strangers suffered to remain amongst them during their good pleasure.

"Missionaries in the Sandwich Islands would moreover experience every aid from the resident Europeans. This is another great advantage over their countrymen in Otaheite, and Tongataboo. From the first arrival of the Otaheitan Missionaries they were exposed to the greatest hardships and dangers from their own countrymen. Some desperadoes of Europe, at that time residing among the natives, instead of assisting these worthy men in their forlorn situation, took a malicious pleasure in counteracting their efforts on all occasions, misrepresenting their views, and endeavouring to stir up the natives to outrage and violence. Young, Davis, and Stewart, would, on the contrary, be of infinite use in the Sandwich Islands; they

would negotiate between the Missionaries and the natives; and, being men of probity and character, in full possession of the confidence of Tamahama, their good offices could not fail of effect. I am persuaded that a simple application would not fail to secure their most strenuous efforts.

"As a proof of the fidelity with which Tamahama fulfils his engagements, I may mention that of the cattle introduced by Captain Vancouver, the terms were said to be, that none were to be touched for a certain number of years. This condition has been rigidly preserved till that time expired, and these animals have in consequence become so wild, that none of the natives dare approach them. So that, ranging at their full liberty, they have destroyed the fences, trampled down the crops, and done much other damage. Though the inhabitants themselves have frequently suffered thus severely from their incursions, they have rigidly adhered to the condition of the original gift." (Vol. II. p. 83--87.)

A circumstance related by Mr. Turnbull, places in a striking light the

fallaciousness of those expectations which Missionaries, unacquainted with the real character of the people among whom they are to labour, are apt to deduce from mere courteousness of manner.

"Upon the arrival of the Missionaries, they received them in the most cordial manner; professing the greatest reverence and regard as well to the men, as the doctrines they were about to disseminate. The Missionaries, deceived by this reception, hailed it as a happy omen of the success of their mission; and commenced their labours of conversion in high spirits, and boundless hopes. The chiefs encouraged them by saying, that their parrot, or talk, was very good. The high priest, however, after some attendance, suffered a remark to slip, which explained their secret opinion; that the Missionaries gave them plenty of the Word of God, but few axes. They doubtless thought that their constant attendance entitled them to presents. It appears to me, that in this respect, they have become very little improved." (Vol. III. p. 88, 89.)

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

THE course of the present month has done much towards developing the political plans of the great Continental Powers, and it has now become more than probable that the flames of war will speedily be rekindled among them. It was not to be expected, that the increasing rapacity of the French Government, and its undisguised pursuit of almost universal power, should meet with no obstacle. Russia and Austria seem at length to have taken the alarm, and we may collect from the vigour of their military preparations, that they have taken also the determination of no longer acquiescing in the usurpations of Bonaparte. We mean not to say that such a determination may not conduce to the repose and happiness of Europe; indeed, if it be permitted by the overruling Providence of God, we cannot doubt that that effect will ultimately flow from it. But still the Christian Observer may be allowed to deplore the intermediate miseries which it almost necessarily involves, and to pray that God would at least shorten, if not prevent, the fierce and bloody conflict which threatens to desolate the fairest portion of the globe.

We mentioned in our last, that as soon as the annexation of the Ligurian Republic to France was known at St. Petersburg, the Russian Ambassador Novasiltzoff, who

had proceeded as far as Berlin, with the view of mediating a general peace, was recalled. The note which he addressed to the Prussian Minister on this occasion discovers, in some degree, the motives by which the Emperor of Russia was induced to put an end to negotiation. It was necessary, he states, that Bonaparte should give some proof of his sincerity in the overtures which he made to his Britannic Majesty; but no sooner had those overtures been made than Bonaparte assumed the title of King of Italy, a title which multiplied the difficulties in the way of peace. Notwithstanding this new act of rapacity, however, the Emperor of Russia still resolved to try the effect of negotiation; but no sooner had his minister been furnished with the necessary passports, than the union of Liguria with France was announced. The circumstances under which this union was effected are represented as forming an aggregate which must terminate the sacrifices that his Imperial Majesty would have made, in the hope of restoring tranquillity to Europe. Such an issue, it is intimated, is now hopeless: because the measures which Bonaparte has been taking on the very eve of negotiation, and amid the loudest professions of a desire for peace, are so far from facilitating that event, that they have annihilated the very grounds of it.

The note of the Russian negotiator natu-

rally excited the indignation of the new Emperor of France, which he vented in a long article inserted in the *Moniteur* of the 24th of July. The paper is drawn up with considerable ability, and its obvious intention is to impose on his own subjects, and to infuse distrust among the Continental Powers who may unite against France. The only argument, however, which it contains, is one that is by no means likely to allay the consternation to which the rapidly advancing encroachments of France have given birth. Those encroachments, it is alleged, are fully justified by the augmentation of Russian territory on the side of Persia, and by the recent enlargement of the British Empire in India. On this principle it will follow, that if an Indian Chieftain should, by a causeless act of aggression, draw on himself the hostility of the English Government, and be deprived in consequence of a part of his territory, Bonaparte would thence acquire a right to strip of his dominions any one of his neighbours who might be incapable of resistance. "If Russia," he observes, (we give the passage merely as a specimen of his reasoning,) "if Russia evacuate the Bosphorus, Caucasus, Phasis, Georgia, &c. France will accede to any arrangements which can be required with respect to Italy: otherwise France must be allowed to indemnify herself so as to compensate for such advantages as are obtained by the other powers."

It appears that a very unusual degree of activity prevails at the present moment, not only in the Russian, but in the Austrian Councils and armies. A Russian army of 120,000 men is said to be assembled within 20 miles of the Austrian frontier. The Austrian force at the camp of Pettau is daily augmenting, under the inspection of the Archduke Charles. And a large body of English troops is collecting at Malta. Report states, that it is the purpose of the allied powers to begin the war with a declaration in favour of Louis the 18th, disavowing in the most solemn manner all idea of dismembering France, and professing as their object the Restoration of the rightful Sovereign to the throne, and the removal from it of a turbulent usurper, with whom experience has proved it to be impossible for neighbouring nations to maintain the relations of peace and amity. We give the report as it has reached us. We have, of course, no means of ascertaining its truth.

But whatever credit may be due to the rumour just mentioned, it seems pretty evident that Bonaparte views, with considerable apprehensions, the storm which is gathering around him. In the *Moniteur* of the 11th inst., a long paragraph is inserted, the object of which appears to be to cajole Austria into an abandonment of the confederacy. The tone in which it mentions England is much more moderate than

usual, and of the Emperor of Germany it speaks in the most flattering and conciliating terms. Bonaparte cannot believe that the great, wise, and good Emperor of Germany has any hostile purpose towards France: he knows that all that Russia desires is to see France and Austria weaken themselves by a long war: and that the danger to Austria is from Russia and not from France. Many other arguments are artfully brought forward to induce Austria to keep on friendly terms with France; and to these are added some strong temptations presented to the cupidity of the former. It is intimated that if the Emperor of Germany will pursue the policy of joining with France, to drive both the English and the Russians out of the Mediterranean, a separation will immediately take place between the Crowns of France and Italy, and he will find his interest promoted in other ways. The Emperor, however, is not now likely to be the dupe of so gross and palpable a deception. He has too many, and too deep causes of just complaint against France on account of her past conduct, and of just fear with respect to the future, to be imposed on by arguments still more specious, or by promises still more alluring. The occupation of Hanover, of the Papal States, and of the Kingdom of Naples, as well as the Helvetian Republic; the incorporation of Piedmont with the French Empire; the invasion of the German Empire by the seizure of the Duke d'Enghien; the seizure of several islands on the Rhine; the threat to occupy all the sea ports in Dalmatia, and in the *ci-devant* Venetian States, during the present war; the demand or menace to occupy the capital of the Kingdom of Naples, all its forts and sea-ports; the occupation of all the sea ports of the Kingdom of Etruria; the incorporation of Parma and Placenza with France; the imperious demands to the Courts of Vienna and Naples to exclude all British and Russian ships from their harbours; the late demand to occupy the sea ports in the Island of Sicily; the creation of a new kingdom in Italy; the incorporation of Genoa and Lucca with the French Empire, all in direct violation of existing treaties, are a few of the instances of French aggression, and they cannot easily be forgotten; and, doubtless, any treaty which Bonaparte, in the exigency of his affairs might be induced to sign, would be violated with as little scruple as these have been, whenever a favourable conjuncture for the violation should arrive.

In our last number we mentioned the determination expressed by the King of Prussia, to prevent Sweden from making Pomerania the scene of warlike preparation. With a view to render this menace nugatory, Swedish Pomerania has been ceded to Russia, but whether in the way of sale, or of temporary transfer is uncer-

tain. What course the King of Prussia will think himself now called upon to pursue, it is impossible to determine. The probability is that he will endeavour, if he can, to maintain his neutrality, and to profit by the contests of his neighbours.

An alarming disturbance took place in Vienna about the beginning of July, in consequence of the dearness of bread, supposed to have been fomented by French agency. Tranquillity, in a few days, was completely restored, but not before the military had been called in to quell the tumult.

The preparations at Boulogne, and in the Texel, for the invasion of this country, have been advancing with an accelerated progress, and it is supposed that they have now attained the requisite degree of perfection. Bonaparte himself has been engaged since the 4th instant in reviewing the camps on the coast, and making the necessary arrangements. The escape of the combined squadron from Sir R. Calder; the accession of force which it has since obtained, and which has made Sir R. Calder retreat in his turn; the possibility, under all the circumstances of the case, that the blockade of Brest may be raised; are likely, doubtless, to encourage in Bonaparte the hope of being able, at least to excite some great alarm in this country, if not to strike some decisive blow, before the Continental Powers can muster their hosts to battle. On this subject we shall enter more fully under a subsequent head.

Bonaparte has issued a decree, dated from the palace of Milan, by which all privateers, two-thirds of whose crews are not natives of England, or of some hostile power, shall be considered as pirates, and, if taken, their officers shall be shot, and their crews condemned to the galleys.

Since the above was written Bonaparte has published another violent demi-official manifesto, in which he intimates that a continental war, excited by the arts of England, is at hand. The Austrian preparations in the Tyrol and in Italy he is disposed to regard as the commencement of hostilities.

EAST INDIES.

Intelligence of a very interesting kind has been recently received from India. Various actions had been fought with chiefs who had espoused the cause of Holkar, in which success had generally attended the British arms. The fortress of Bhurtpore, however, had continued to brave the utmost efforts of Lord Lake and the gallant army under his command. It had been exposed to five different assaults, in all of which the besiegers had been repulsed. Our loss in killed and wounded has proved very considerable: it has even been estimated at 3000 men and 105 officers. It was nevertheless supposed that the fortress must ultimately fall. The Rajah, who had shut

himself up in it, is said to have proposed terms very advantageous to the Company, at an early period of the siege; but the orders of the Governor General being to accept nothing less than an unconditional surrender, they were rejected. Our army has paid dear in this case for the rigour of the Governor General; nor should we be greatly surprised, if the season of action, of which only about five or six weeks remained, should expire before the reduction of the place could be effected.

ST. DOMINGO.

Through the channel of an American newspaper, we have obtained an account of the new Constitution which has been framed for *Hayti*. It purports to have been drawn up by twenty-three men, whose names are prefixed, and who profess to have been legally constituted the organs of the will of the people. "In the presence of the Supreme Being, before whom all mankind are equal, and who has distributed so many species of creatures on the surface of the earth, for the purpose of manifesting his glory and his power by the diversity of his work; and in the presence of all nature by whom we have been so unjustly, and so long a time considered as outcast children," they declare the present constitution to be the free and spontaneous expression of their hearts, and the general will of their constituents. Of this constitution it is only in our power to trace the outline.

The preliminary declaration decrees the erection of the Empire of Hayti into a free sovereign and independent state; the abolition of slavery for ever; the equality of ranks; the equal operation of the laws; the inviolability of property; the loss of citizenship by emigration, and the suspension of it by bankruptcy; the exclusion of all white men, of whatever nation, from acquiring property of any kind, excepting only such white women as have been naturalized, and their children, together with the Germans and Polanders who have been naturalized*, and the adoption of the generic name of **BLACKS** for all the subjects of Hayti of whatever colour. It is further declared, that no one is worthy of being a Haytian who is not a good father, a good son, a good husband, and especially a good soldier; that parents are not allowed to disinherit their children; and that every citizen must profess a mechanic art.

The Empire of Hayti, one and indivisible, is distributed into six military divisions with a general over each, who is to be independent of the others, and to cor-

* This clause is a strong proof of the falsehood of the reports which were circulated, of the utter extirpation of the whites by Dessalines.

respond directly with the Emperor or General in Chief. The Government is entrusted to a first magistrate, who is called Emperor and Commander in Chief of the army. JACQUES DESSALINES, "the avenger and deliverer of his fellow citizens," is appointed to this office. "The title of Majesty is conferred upon him as well as upon his august spouse the Empress." Their persons are inviolable. The Crown is elective, but the Emperor may designate his successor, for whom a suitable provision shall be made. The state will assign an annual income to "her Majesty the Empress," for life; and "to the children acknowledged by his Majesty." His male children shall pass successively from grade to grade in the army. Any Emperor attaching to himself any privileged body, under the name of guards of honour, or under any other name, is, *ipso facto*, at war with the community, and is to be removed from the throne, which shall be filled by one chosen by the counsellors of state from among themselves. The Emperor makes, seals, and promulgates the laws, and appoints and removes at pleasure all public functionaries; directs the receipt and expenditure of the state, together with the coinage; has alone the power of making peace or war, and of forming treaties; distributes at pleasure the armed force of the state; and alone absolves criminals or commutes their punishment. In cases of conspiracy the Emperor shall cause the authors or accomplices to be arrested and tried before a special tribunal. "The Emperor shall never form any enterprize with the view of making conquests, nor disturb the peace and the interior administration of other colonies."

The Generals of Division and Brigade compose the Council of State. The Ministers are, a Minister of Finance to whom the interior department is committed, a Minister of War having the marine department, and a Secretary of State.

All persons have a right to decide their differences amicably by arbitration. Each commune has a justice of peace, whose jurisdiction extends to suits of not more than one hundred dollars. From him there is an appeal to the district tribunal, of which the number and organization are not yet fixed. Their jurisdiction is purely civil. Military crimes are subjected to special councils.

"The law admits of no predominant re-

ligion. The freedom of worship is tolerated. The state does not provide for the maintenance of any religious institution."

State crimes shall be judged by a council provided by his Majesty. The Houses of Citizens are inviolable. All property belonging to any white Frenchman, or debts owing to him become the property of the State. Marriage is an act purely civil. The law authorizes divorces in certain cases. "There shall be national festivals for celebrating independence, the birth-day of the Emperor and of his august spouse; that of agriculture and the constitution."—"At the first firing of the alarm gun, the cities will disappear and the nation will rise."

The constitution is then placed under the safeguard of magistrates, fathers and mothers, citizens and the army; and recommended to their descendants, "and to the friends of liberty, to philanthropists of all countries, as a signal pledge of the Divine Bounty, who, in the course of his immortal decrees, has given us an opportunity of breaking our fetters, and of constituting ourselves a people free, civilized, and independent;" and it is accepted and sanctioned by the Emperor, and ordered to be immediately put in force. It is dated "at the Imperial Palace of Dessalines, the 20th May, 1805, Second Year of the Independence of Hayti, and of our Reign the First."

This constitution, which forms as curious a combination as any which ever proceeded from the pigeon holes of the Abbé Seyes, or even as that which his august Majesty Bonaparte has given to France, seems, nevertheless, well calculated to effect its object, which is to make Hayti a military nation. We may smile at some parts of it, and we may blame others: but still it is probably better adapted to the exigencies of a people circumstanced as are those of St. Domingo, than one which should accord more with our notions of legislative perfection. We fear, however, that there is not in Dessalines the same anxiety for the maintenance of religion which was manifested by his admirable predecessor Toussaint. The complete extinction of slavery is a particular which ought not to pass unnoticed; and which affords a sufficient refutation to all the calumnies propagated against Dessalines, as if he had not only re-established slavery, but wished to revive the Slave Trade.

GREAT BRITAIN.

DOMESTIC INTELLIGENCE.

A CIRCULAR letter, which was addressed by Lord Harrington to the Commanders of the different Volunteer Corps around the metropolis, intimating the probability of

their being speedily called upon for service, has concurred with other circumstances to excite considerable apprehensions, that the invasion of this country would be at length attempted by the enemy.

The grounds of these apprehensions

consist in the powerful naval force which Bonaparte has contrived to create and combine, and by means of which he may be able, in case he should elude the vigilance of our navy, or lead them into a distant and ill-directed pursuit, to cover the descent of his troops; the very forward state of preparation in Holland, where eight sail of the line, and transports containing twenty thousand troops, are said to be ready for sea; the immense army amounting to one hundred and twenty thousand, collected at Boulogne, and the adequate means provided there for their conveyance across the channel; and, lastly, the anxiety which Bonaparte, who himself is actively employed on the coast, must feel to strike some blow against this country before the Continental Powers lay him under the necessity of turning his arms to another quarter. On the other hand, it may be argued, that Bonaparte is too politic to think of proceeding farther than menaces in so desperate an undertaking as that of the invasion of this country; and that his object probably is, while he subjects this country to an enormous expence, to distract the attention of our government, and to facilitate his attempts on our commerce, and distant possessions. The Army of England serves, at the same time, as a convenient blind for disguising his purposes of continental aggression: it will likewise form an excellent depot for collecting and disciplining new levies; and, while thus employed, will maintain the alarm of invasion in a sufficient degree to occupy the unceasing vigilance of our government.

It is with real pleasure that we inform our readers, that on the 13th instant, an Order of Council, highly creditable to Government, was issued, prohibiting, under certain limitations, the importation of Slaves into the Colonies which have been conquered by his Majesty's arms since the commencement of hostilities. A number, which shall not exceed three for every hundred slaves now actually residing in such colonies, may be introduced annually: but even this limited number cannot be imported without a special licence for the purpose, from the governor; which licence can only be granted in case satisfactory proof shall have been previously exhibited of a decrease in the population, and will extend only to repair such decrease as does not exceed three per cent. Every slave imported without such a licence, or imported over and above the number specified in the licence, shall be forfeited to the king; one-third of the value of such slave being payable to the Governor of the Colony, and one-third to the informer. One very important branch of that horrid traffic, which continues to be the disgrace and the curse of Britain, as well as the scourge of Africa, is thus nearly extinguished.

There is every prospect, we are happy to say, of an abundant harvest. A great part of the Corn in the southern parts of the kingdom is already cut and removed.

Lord Castlereagh has lost his election for the County of Down, which was carried against him by Col. Meade.

NAVAL INTELLIGENCE.

On the 22d of July, the combined squadron, consisting of twenty sail of the line, three ships of fifty guns, and five frigates, was met in lat. 43 deg. 20 min. N. long. 11 deg. 17 min. W. by the fleet under the command of Sir Robert Calder, consisting of fifteen sail of the line, two frigates, a cutter, and a lugger. An action ensued, which lasted four hours, when Sir Robert deemed it necessary to bring his squadron to in order to cover two of the enemy's ships which had struck, the *St. Rafael* of 84 guns, and the *Firm* of 74. A very thick fog, which continued during the action, rendered it impossible to take those advantages of the enemy which a better state of the weather would have admitted. Our loss in killed amounted to forty-one, and in wounded to one hundred and fifty-eight. The enemy's loss it is not easy to ascertain. That on board the two captured ships alone amounted in killed and wounded to upwards of five hundred men.

Thus far the account proved highly satisfactory, particularly as it was accompanied, on its first publication, with the expression of a confident expectation that the action would be renewed. The hostile squadrons, however, remained in sight for two or three days without a second engagement, and as far as we have the means of judging, without any attempt to bring it about. On the 26th, the enemy's fleet were out of sight, and it appears that it entered the harbour of Vigo on the 29th. It did not chuse, however, to remain long in that exposed situation, but renewed the attempt to get into Ferrol, which it is supposed to have effected on the 2d instant, having previously been joined by some fresh ships. Admiral Calder having considerably weakened his force by detaching Admiral Stirling with some ships to resume the blockade of Rochefort, was unable to oppose any effectual resistance to the enemy, and he quitted his station off Ferrol to join Admiral Cornwallis off Brest. The combined fleet, reinforced by the ships in Ferrol, and now amounting to twenty-seven or twenty-eight sail of the line, is supposed to have again sailed about the 13th or 14th instant, but in what direction is uncertain. Six days after their departure, viz. on the 20th instant, Sir Robert Calder returned to his station off Ferrol, with an increased force amounting to about twenty sail of the line, but it is not known whether he continues there or has proceeded in search of the enemy.

On the 22d of July, the day on which

Sir Robert Calder engaged the enemy, Lord Nelson arrived with thirteen sail of the line in Gibraltar Bay. Having taken on board water and refreshments, he went to cruize off Cape St. Vincent's. Hearing of the engagement, he proceeded thence to the northward along the Coasts of Spain and Portugal, until having ascertained that the enemy had gained a port, he shaped his course for England, and leaving the greater part of his fleet with Admiral Cornwallis, arrived at Portsmouth on the 17th instant.

The occurrences which succeeded the rencontre with the enemy on the 22d July have given rise to great and general dissatisfaction, and have called forth much ill-humour. Unquestionably it is difficult to account for all that has taken place; but, at the same time, we are too little acquainted with facts to justify the language of complaint or censure. Government, we trust, will not fail, in due time, to furnish the requisite explanations; till then it is not to be expected that the public should be able to form a correct judgment on the subject. In the mean time we have the satisfaction of knowing that no exertion is wanting on the part of the Admiralty to ward off any danger, which may be apprehended from the augmentation or junction of the enemy's fleets.

A very gallant action has been fought in the East Indies, between the St. Fiorenzo frigate, Captain Lambert, and the French frigate La Psyche, Captain Bergeret, accompanied by an armed ship of ten guns. After a conflict of four hours duration, the French frigate struck her colours. Our loss was twelve killed and thirty-six wounded: that of the French fifty-six killed and seventy wounded.

As a counterpoise to the success of the St. Fiorenzo, we have to relate the capture of his Majesty's frigate the Blanche, after a most gallant action of four hours, by a French force, consisting of a frigate of forty-four guns, two corvettes of twenty guns each, and a brig of sixteen guns. The action took place in the West Indies. The Blanche was reduced to such a perfect wreck before she struck, that she could not be kept above water, but sunk in six hours after.

An account is given of the capture, in Europe and the West Indies, of seventeen of the enemy's privateers, four of them of considerable force. Two of our packets have been captured by the enemy.

An English squadron with troops arrived at Malta in the beginning of July. The Barbadoes homeward bound ships, consisting of twenty-two, have arrived. The Jamaica fleet, which numbers one hundred and fifty, is daily expected. An immensely rich convoy from India was left well at St. Helena, and may be looked for every hour.

Our Boulogne squadron has had frequent engagements with portions of the French flotilla, but they have generally been attended with no material results. Five small vessels of a convoy of thirty were captured on the 3rd instant. The French have certainly acquired more hardihood in the conduct of their gun-boats, and on one occasion a few of them ventured to a short distance from under the protection of their batteries.

A great sensation has been produced in the commercial world in consequence of the detention, by our cruisers, of some American ships bound to enemies ports with the produce of their colonies; and we understand that a strong remonstrance has been presented to our court on the subject by the American Minister. But if any blame has been incurred by Government, it is for having so long permitted the unwarrantable practice of carrying the produce of the French, Dutch and Spanish Colonies to Europe in neutral bottoms; by means of which, notwithstanding our naval superiority, all articles of tropical culture come to them at a cheaper rate than to us; thus, in fact, rendering that superiority a mere nullity. Neutrals ought to enjoy no privileges in time of war which they do not enjoy in time of peace: and it is well known, that none of the maritime powers, in hostility to us, would allow any sugar and coffee to be carried from their islands, during peace, in neutral bottoms. The circumstance of the vessel thus freighted, stopping at an American port, and clearing out afresh, is evidently a mere colour, and ought not to be deemed satisfactory.

OBITUARY.

AUGUST 19. After a lingering illness, in the 21st year of her age, Miss PEARSON, eldest daughter of Mr. Pearson, surgeon, in Golden Square.

Miss Pearson enjoyed the advantages of a religious education, and was preserved by her situation from entering into the pleasures and vanities of the world;

but she did not manifest any permanent serious impression, till she had attained her sixteenth year, when, during her preparation for the rite of confirmation, it pleased God to penetrate her heart with a sense of the importance of seeking his favour, and of leading a life consonant to the obligations of her baptismal covenant.

The silent and retired life of a pious young woman, under her paternal roof, can offer but few circumstances proper for the public eye; yet perhaps a delineation of her general character during the last four years of her life, may be useful to some of our younger readers.

1. Her disposition was mild, gentle, and unoffending in an eminent degree. Her parents can scarcely call to remembrance any instance of a want of dutiful obedience to their wishes, or a perverse adherence to her own will, in preference to theirs. To the younger branches of her family, she was kind and affectionate; and in her intercourse with her young friends, an unvarying discretion so tempered the sweetness of her disposition, that she attained the happy art of living peaceably with all.

2. In the whole of her deportment, she was remarkably simple, artless, and sincere, without any evident tincture of affectation or vanity. Modest, diffident, and unostentatious in her manners, she was a stranger to those studied and censurable arts, which are too often employed to engross the attention, or attract the admiration of mankind, in violation of all decorum and probity. She was so remote from hypocrisy, dissimulation, or artifice, that her friends cannot recollect her having ever uttered a known and wilful falsehood, or even used an equivocation.

3. In conformity to her christian profession, she was desirous of being useful, as far as her talents and opportunities permitted. Her health was indeed too delicate to allow of constant exertion; yet, besides assisting in the education of her younger sisters, she employed some portion of her time in instructing the children of the poor. Nor did she confine herself merely to teaching them, but always appropriated no inconsiderable part of her pocket money, to reward their diligence, or relieve their necessities.

4. The religious views of Miss Pearson were simple and practical. She felt and bewailed the depravity of her nature, and the imperfections of her conduct; her sole reliance was on the Lord Jesus Christ, for pardon, and peace, and salvation; and on the assistance of the Holy Spirit of God, to sanctify her, and make her meet for heaven. Her natural reserve, and a dread of every appearance of ostentation, deprived her nearest friends of that intimate acquaintance with the progress of grace in her heart, which might have been mutually edifying: she was very sensible of this, and lamented it on her death bed. This, however, is known, that she read the sacred Scriptures daily, with prayer, and committed large portions of the word of God to memory, especially of the book of Psalms. During her last illness, her Bible, Prayer Book, and a collection of Psalms and Hymns, were constantly lying

within her reach, and in reading these, or being read to, was her chief employment. During a great part of her sickness, she suffered so much from pain and languor, that she had few intervals of ease; and she was enabled to support this state with an uniform and exemplary patience, without discomposure, fretfulness, or complaint. She was informed by letter, of the fatal tendency of her disease, a few minutes before her death: the disclosure of this produced a temporary agitation, but she soon regained her wonted composure and tranquillity.

In the course of her illness, she manifested no high religious affections, nor did she experience any extraordinary consolations: but she had a firm faith in the merits and mediation of her Saviour, and on the authority of the sacred writings, she committed herself to him, in humble hope, as a helpless and unworthy sinner. By these views and apprehensions was her mind supported in the near prospect of death, and she enjoyed confidence and peace. She was asked, a short time before her departure, whether her mind was composed and comfortable; and she replied in scarcely articulate accents "Yes, I am very happy—I believe that the Lord Jesus Christ loves me, and will take me to himself." In a few hours after this, her patient, gentle, and pious spirit, took its flight to mingle in the society of those "who have washed their robes and made them white in the blood of the Lamb."

DEATHS.

At Montpelier, of a decay, aged 62, Baron HOMPECH, formerly master of the Grand Order of Malta.

At Göttingen, JOHN FREDERICK GME-LIN, one of its most laborious and learned professors, who was born at Tübingen in 1748.

In Dawson-street, Dublin, aged 38, the Rev. GUSTAVUS HUME, Rector of Eldermine, in the Diocese of Ferns, and Rathsam, in the Diocese of Upper Ossory; and, in about a fortnight afterwards, his widow, Mrs. ARAMINTA LOUISA HUME, formerly Miss Monek, niece to the late Marquis of Waterford and the present Archbishop of Tuam; leaving two daughters.

At the Manse of Tranent, near Edinburgh, the Rev. Dr. A. BROWN, many years Minister of Falkland, in Fifeshire.

At Carlton-Scroop, near Grantham, co. Lincoln, in his 78th year, the Rev. JOHN DARWIN, M. A. Rector of that place, and of Elston, co. Nottingham; and brother to the late celebrated Author of "The Loves of the Plants," "Zoonomia," &c.

Rev. Mr. CLACK, one of the Prebendaries of Exeter, and Rector of Kenn and Moretonhampstead, both in Devonshire.

Rev. JOHN CLARKE HUBBARD, M. A. 1769, of Merton college, Oxford, rector of St. John's Horsleydown, Surrey.

At Ball-Haye, co. Stafford, aged 78, the Rev. JOHN DOBSON, prebendary of Salisbury, and vicar of Deverel-Longbridge and Market-Lavington, Wilts.

Rev. ARTHUR OWEN, of Paddington, co. Middlesex.

At Lulworth castle, in Shropshire, in his 90th year, the Rev. THOMAS STANLEY.

June 2. Suddenly, at the Rectory-house, at North Cadbury, co. Somerset, Mrs. ASKEW, wife of the Rev. Dr. Askew.

At Litchfield, aged 68, Mrs. THORP, wife of the Rev. Robert Thorp, late of Buxton, and eldest daughter of the late Dr. Disney, of Pontefract.

June 27. At Baillie, in his 78th year, the Rev. JOHN HARRIS, fifty-two years Vicar of Sturminster Marshall, &c. in Dorsetshire.

In an apoplectic fit, at the parsonage-house of St. Helier's, Jersey, Mrs. MARY DUPRE, relict of the late Rev. John Dupre, Rector of St. Helier's, and mother of the Dean of that island.

After a long illness, the wife of the Rev. J. W. WICKES, Rector of Belton, Rutland.

July. At Bedford, aged 67, the Rev. JAMES PALMER, Rector of Lidgate, Suffolk, and of Borough Green, co. Cambridge.

July 2. At his house in Weymouth-street, aged 79, Dr. PATRICK RUSSELL, F. R. S. author of a valuable Treatise on the Plague.

In the Close, Wells, Mrs. REYNELL, widow of the Rev. C. Reynell, Minister of St. James's, Bristol, and daughter of Sir Henry Mackworth, Bart.

In her 85th year, Mrs. BURCHALL, relict of the Rev. Henry Burchall, late Rector of Norton-sub-Hamdon.

At her daughter (Mrs. Ord's) house, in Dover-street, Mrs. Scott, widow of the late Rev. James Scott, and mother of the Countess of Oxford.

July 19. Rev. THOMAS ALEXANDER ATWOOD, curate and lecturer of St. Margaret's, Westminster.

In Ireland, the Right Hon. WILLIAM POWER KEATING, Earl of Clancarty, Viscount Dunlo, Lord and Baron Kilconnel, &c. &c. He is succeeded by his eldest son, Lord Viscount Dunlo, M. P. for Galway.

At Gaorin, on the estate of Mr. Drummond, of Logiealmond and immediate vicinity of Amalree, in Scotland, aged 107, retaining her mental faculties to the last day of her life, MARGARET KER.

At Sunderland, aged 106, Mr. EDWARD LAWSON, who had been blind three years, but recovered his sight a short time before his death, and possessed an extraordinary retentive memory.

ANSWERS TO CORRESPONDENTS.

SERMONICUS; UNUS; A. Z.; R. Y.; B. T.; S. K. J.; and C.; will be inserted.

The Statement of HONORIPHILUS we have no objection to insert, provided we are assured of its authenticity by the disclosure of his name.

J. R.; R. S. T.; W. K. D.; MEDIOCRIS; DISCIPULUS; and DEFENSOR ECCLESIAE; are under consideration.

We shall be obliged to BOETHOS for the Prayer which he mentions, as we have not ready access to it ourselves.

O. C. K. may be assured that, to good poetry, we should be disposed to assign a very honourable department in our work. It has been our misfortune to meet with little of this stamp. Even with respect to some which has been inserted in the body of the work, indulgence has been carried to the very utmost limits.

The Papers transmitted to us on the subject of *Bankrupts* have become so voluminous, that we shall be reduced to the necessity of making a selection from them.

We have been obliged to defer till next month the Review of NOTT's *Bampton Lectures*.

We had seen the passage in the last EVANGELICAL MAGAZINE, before it was pointed out to us by J. C.; but we are of opinion that his remarks upon it would be an unnecessary trial of the patience of our readers. To enter the lists with a person (if there be such a person, and the whole statement be not meant as an attempt at wit) who is so unacquainted with theological subjects, as to take the Conductors of the Christian Observer for *Materialists*, and followers of Priestley, would be a vain undertaking. Such a man's understanding must be inaccessible to sound argumentation. Indeed, if any thing were wanting to confirm us in the view which we have taken of the late religious excesses in America, it would be to find that the same persons who are produced as witnesses to prove that these excesses were the work of the Spirit of God, can discover that the doctrines of the Christian Observer are those of *Materialism* and *Socinianism*. Such an unaccountable obliquity of perception destroys even the little credit which one was previously disposed to give to their representations.